



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

*The Kashmirian Atharva Veda, Book Four.*—Edited, with critical notes, by LEROY CARR BARRET, M. A., Ph. D., Trinity College, Hartford, Connecticut.

*Prefatory.*—This fourth book of the Kashmirian Atharva Veda is edited in the same manner as were the first three books (see this Journal vol. 26 p. 197, vol. 30 p. 187, and vol. 32 p. 343). The remarks prefaced to Book Three are applicable here without change; the added experience in handling this manuscript seems to be bringing only one gain, a somewhat surer realization of the limits of possible attainment in restoring the text, and yet evidence of this may not always be clear in the results presented. Book Five will follow this one as soon as possible; at my request Professor Edgerton of the University of Pennsylvania has edited Book Six.

The transliteration is given line for line with the ms. and in spite of the limitation of a narrow page there ought to be no confusion in finding a passage in the facsimile. The abbreviations are the usual ones; except that Ç. is used to refer to the AV. of the Çāunikiya School, and ms. (*sic*) is used for manuscript. The signs of punctuation used in the ms. are fairly represented by the vertical bar (= colon) and the “z” (= period): and the Roman period is used for a *virāma*: daggers indicate a corrupt reading.

### Introduction.

*Of the ms.*—This fourth book in the Kashmir ms. begins f. 61a l. 4 and ends f. 74b l. 16,—13] folios, inasmuch as f. 62 is omitted in the numbering though the text is not interrupted. In f. 64b l. 5 three or four letters are marred by peeling of the bark: and there are not more than four unclear signs. The number of lines of script per page varies from 17 to 19.

*Punctuation, numbers, glosses, &c.*—There are no numbers at the ends of stanzas, and only irregular punctuation to mark the ends of hemistichs. In some places a short vertical bar just below the line of script indicates the position of a colon. No accents are marked.

The grouping of the hymns in anuvākas is maintained; there are 8 anuvākas with 5 hymns in each, and all are correctly numbered except that no number is written for anuvāka or hymn at the very end of the book. All the hymns are numbered save no. 14 and no. 40; the end of no. 14 is not indicated in any way.

In the left margin of f. 63b opposite l. 16 stands ācīrvacanām: its position at the end of no. 5 seems to indicate that it applies to that hymn. In the lower margin of f. 70a is written vṛhaspatasūktah (*sic*); it seems to refer particularly to st. 2 of no. 27. In the right margin of f. 71a stands ṣaḍṛtaṁ sūktam, referring to no. 30: cf. Ppp. 2. 69 where the edited text probably should have been ṣaḍṛtusūktam. In the top margin of f. 71a stands indraṁ mitraṁ divīsū, probably abbreviated for devīsūktam and referring to no. 28 (= R.V. 1. 106): in the same margin is also apannāṣṭakamta referring to no. 29 (= C. 4. 33) where there is some anukramaṇī material prefixed to the hymn. Thrice (in hymns 9, 17, 19) only the pratika of the last stanza is given followed by ity ekā to indicate previous occurrence in this ms.; this ity ekā seems to be an abbreviation perhaps of something like ity ekarcam, meaning “and so forth to the extent of this one stanza”.

There are some corrections, both marginal and interlinear usually consisting of two or three letters.

*Extent of the book.*—This book has 40 hymns of which two are prose. The normal number of stanzas in a hymn is seven, as it is in C. 4: 31 hymns have 7 stanzas each, and not one has less. Assuming the correctness of the verse divisions as edited below (there are uncertainties in several places), we have the following table:

31 hymns have	7 stanzas each	=	217 stanzas
4       "       "	8       "       "	=	32       "
2       "       "	9       "       "	=	18       "
2       "       "	10       "       "	=	20       "
<u>1</u> hymn has	13	=	<u>13</u> "
40 hymns have		=	300 stanzas

*New and old material.*—There are 15 hymns in this book which may fairly be called new, although material already familiar in other texts enters to some extent into the structure of some of them. The number of stanzas which are essentially new is 114: the number of pādas which do not appear in the *Concordance* is a little above 260.

Of the 40 hymns in Ç. 4 sixteen appear here in fairly close agreement: there are here also two hymns of Ç. 1 (combined into one here), two of Ç. 2, one each of Ç. 3, 7, and 19; and some few scattered stanzas or pādas. Three hymns of the RV. appear here, a group of verses of KS. appear here as a hymn, and three stanzas of ApMB. (1. 6. 5—7) appear as the core of a hymn here. Other correspondences are insignificant.

## ATHARVA-VEDA PĀIPPALĀDA-ÇĀKHĀ BOOK FOUR.

1. [f. 61a, l. 4.]

Ç. 4. 2.

oṃ namo nārāyaṇāya z z oṃ hiraṇya-  
garbhas sam avartatāgre bhūtasya jātāṣ patir eka āsīt. sa  
dādharma prthivīm  
dyām utemām kasmāi devāya haviṣā vidhema | ya ojadā  
baladā ya-  
sya viçva upāsate prasiçam yasya devāḥ yasya çchāyāmṛ-  
taṃ yasya mṛtyu-  
ṣ kasmāi devāya haviṣā vidhema | yaṣ praṇato nimiṣato  
vidharta patir viçvasya  
jagato babhūva | içe yo asya dvipadaç catuṣpadaṣ kasmāi  
devā z yana dyāur ugrā  
prthivī ca dṛça yena sva stabhitaṃ yena nākaṃ | yo anta-  
rikṣam vimama variya-  
ṣ kasmāi de z ya ime dyāvāprthivī tastabhānādhāred avasā  
rejamāne |  
yasminn adhi vitata eti sūraṣ kasmāi de z yasya viçvo  
himavanto mahitvā  
samudram yasya rasayā sahāhuḥ diço yasya pradiçaṣ pañca  
deviṣ kasmāi de-

vāya haviṣā vidhema z āpo ha yasya viçvam āyur dadhānā  
 garbham janaya-  
 nta mātārā | tatra devānām adhi deva āstha ekastūne vimate  
 dṛḍha ugre ā-  
 po garbham janayantīr vatsam agre sam īrayan. tasyota  
 jāyamānasyolvasīd dhi-  
 raṇyayaḥ hiraṇya ulvāsīd yo gre vatso ajāyata | tvam yo  
 tyor vṛbhnavantyoṣ pa-  
 [f. 61b] ry apaçyad ruḍūr mahīh. z 1 z

Read: hiraṇyagarbhas samavartatāgre bhūtasya jātaṣ patir  
 eka āsīt | sa dādharma prthivīm dyām utemām kasmāi devāya  
 haviṣā vidhema z 1 z ya ojadā baladā yasya viçva upāsate  
 praçīsam yasya devāḥ | yasya chāyāmṛtaṁ yasya mṛtyuṣ ka-  
 smāi ° ° z 2 z yaṣ prānato nimīṣato vidhartā patir viçvasya  
 jagato babhūva | iṣe yo asya dvipadaç catuṣpadaṣ kasmāi ° °  
 z 3 z yena dyāur ugrā prthivī ca dṛḍhā yena sva stabhitaṁ  
 yena nākaḥ | yo antarikṣam vimame variyaṣ kasmāi ° ° z 4 z  
 ya ime dyāvāprthivī tastabhāne adhārayad avasā rejamāne |  
 yasminn adhi vitata eti sūraṣ kasmāi ° ° z 5 z yasya viçve  
 himavanto mahitvā samudraṁ yasya rasayā sahāhuḥ | diço  
 yasya pradiçāṣ pañca deviṣ kasmāi devāya haviṣā vidhema z 6 z  
 āpo ha yasya viçvam āyur dadhānā garbham janayanti mātā-  
 raḥ | tatra devānām adhi deva āsta ekasthūne vimite dṛḍha  
 ugre z 7 z āpo garbham janayantīr vatsam agre sam ārayan |  
 tasyota jāyamānasyolba āsīd dhiranyaayaḥ z 8 z hiraṇya ulba  
 āsīd yo 'gre vatso ajāyata | †tvam yotyor vṛbhnavantyoṣ† pary  
 apaçyad uḍūr mahīh z 9 z 1 z

Our version of this hymn agrees closely with that of MS.  
 and KS. St. 6 here is original but resembles somewhat st. 7  
 of MS., and for that reason it might be better to read in our  
 a āyan. It may be that what is given here as st. 9 does not  
 belong to the hymn. Perhaps the root bhram is in 9c.

2. [f. 61b, l. 1.]

Ç. 4. 8.

bhūto bhūteṣu paya ā dadhāti sa bhūtā-  
 nām adhipatiḥ rbabhūva | sa te mṛtyuṣ carate rājasūyam  
 sa rājā rājyam a-

nyatām idam z abhi prehi vidāyasvograç cettā sapatnahā | ā  
 tiṣṭha  
 mittravardhana tubhyam devā adhi vruvan. z ātiṣṭhantam  
 pari viçe abhūṣam çchri-  
 yo vasānaç carati svarociḥ mahat tad viṣṇor asurasya nāmā  
 viçvarūpo amṛ-  
 tāni tasthāu z yenā vyāghram pariṣasvajānā sinham hinvanti  
 mahate sābha-  
 gāyā | mahiṣam nas subhavas tasthivāṅsam parimṛjyante  
 dvīpinam apsuntaḥ  
 vyāghro adhi vāiyyāgre vi kramasva diço mahiḥ diçās tvā  
 sarvāyānty ā-  
 po divyāṣ payasvatīḥ ya āpo divyāṣ payasā sadanty ānta-  
 rikṣa uta  
 pārthivā yāḥ tāsām tvā sarvāsām apām abhi śīncāmi var-  
 casā |  
 abhi tvā varcasāsṛjam divyena payasā saha | yathāso mittra-  
 vardha-  
 nas tathā tvā savibhā karat. z 2 z

Read: bhūto bhūteṣu payā ā dadhāti sa bhūtānām adhipatir  
 babhūva | sa te mṛtyuḥ carate rājasūyam sa rājā rājyam anu  
 manyatām idam z 1 z abhi prehi vidāyasvograç cettā sapa-  
 tnahā | ā tiṣṭha mitravardhana tubhyam devā adhi vruvan z 2 z  
 ātiṣṭhantam pari viçe abhūṣan chriyo vasānaç carati svaro-  
 ciḥ | mahat tad vṛṣṇor asurasya nāmā viçvarūpo amṛtāni ta-  
 sthāu z 3 z enā vyāghram pariṣasvajānāḥ sinham hinvanti  
 mahate sāubhagāyā | mahiṣam na subhavas tasthivāṅsam pa-  
 rimṛjyante dvīpinam apsv antaḥ z 4 z vyāghro adhi vāiyyāghre  
 vi kramasva diço mahiḥ | diçās tvā sarvā āyānty āpo divyāṣ  
 payasvatīḥ z 5 z yā āpo divyāṣ payasā sadanty antarikṣa uta  
 pārthivā yāḥ | tāsām tvā sarvāsām apām abhi śīncāmi varcasā  
 z 6 z abhi tvā varcasāsṛjan divyena payasā saha | yathāso  
 mitravardhanas tathā tvā savitā karat z 7 z 2 z

In 6a we might read madanty as in Ç.; neither is very  
 good. In 4c nas subhavam might be better: cf. MS. 2. 1. 9.

3. [f. 61 b, l. 12.]

KS. 37. 9.

yat te candram kaçyapo roca-  
nāvad dit saṁhitāṁ puṣkalaṁ cittrabhānuḥ asmin sūryār-  
pitas sapta sākāṁ  
tasmin rājānam adhiviçrayemam. | yebhiç çilpāiṣ paprayā-  
nām adrñ-  
had yebhir dyām abhyapiñçaṣ pravidvān. | yabhir vācam  
puṣkalebhir avyayañ-  
s tena māgre varcasā saṁsrjeha yebhis sūryas tapati pra  
ketubhir ye-  
bhir agnir dadrçe cittrabhānuḥ yebhir āpaç candravarṇā  
ajinvan te-  
[f. 63a] na māgre varcasā saṁsrjeha | āyaṁ bhātu pradiçaṣ  
pañca devī indra iva  
jyeṣṭho bhavatu prajānām. | asmin dhehi puṣkalaṁ cittra-  
bhānv āyaṁ prṇātu raja-  
sor upastham | anu tvendro vatv anu vṛhaspatir anu tvā  
somo nv agnir āvīt. |  
anu tvā viçve avantu devās sapta rājāno ya udābhiṣiktāḥ  
anu tvā  
mitrāvaruṇehāvatām anu dyāvāprthivī moṣadhībhiḥ | sūryo  
hobhir anu  
tvāvatu candramā nakṣatrāir anu tvedam āvi dyāuḥ ca tvā  
prthivī ca pracetasā  
çukro vṛhad dakṣiṇā tvā pipantu | anu svadhā siktā somo  
gniṣ pūṣā tvā-  
vatu savitā savena z 3 z

Read: yat te candram kaçyapa rocanāvad yat saṁhitāṁ  
puṣkalaṁ citrabhānu | yasmin sūryā ārpitās sapta sākāṁ tasmin  
rājānam abhi viçrayemam z 1 z yebhiç çilpāiṣ paprathānām  
adrñhad yebhir dyām abhyapiñçat pravidvān | yebhir vācam  
puṣkalebhir avyayañs tena māgre varcasā saṁsrjeha z 2 z  
yebhis sūryas tapati pra ketubhir yebhir agnir dadrçe citra-  
bhānuḥ | yebhir āpaç candravarṇā ajinvan tena māgre varcasā  
saṁsrjeha z 3 z āyaṁ bhātu pradiçaṣ pañca devī indra iva  
jyeṣṭho bhavatu prajānām | asmin dhehi puṣkalaṁ citrabhānv  
āyaṁ prṇātu rajasor upastham z 4 z anu tvendro 'vatv anu

vṛhaspatir anu tvā somo 'nv agnir āvit | anu tvā viṣve avantu devās sapta rājāno ya udābhiṣiktāḥ z 5 z anu tvā mitrāvārunā ihāvatām anu dyāvāprthivī sahāuṣadhībhiḥ | sūryo 'hobhir anu tvāvatu candramā nakṣatrāir anu tvedam āvit z 6 z dyāuḥ ca tvā prthivī ca pracetasā ṣukro vṛhad dakṣiṇā pipartu | anu 'svadhā cikitām somo 'gniḥ pūṣā tvāvatu savitā savena z 7 z 3 z

The ms. corrects ttr to tr in f. 63a l. 2. Note that f. 62 is omitted in the numbering of folios. For st. 1 see also Ç. 13. 3. 10, and for st. 7 see Ç. 6. 58. 1.

4. [f. 63a, l. 8.]

Ç. 1. 7 and 1. 8. 1-3.

stuvānam aṣṭhā naya yātudhānam kimīdīnam tvaṁ hi 'devām stuto hanṭā tasyota babhūvyathā |

In pāda a the sign ṣṭh is not perfectly formed, and it seems that we must read agna ā naya, with kimīdinam at the end of b. In c I think deva samstuto is the most probable correction; in d babhūvitha ought to be read and dasyor as in Ç. seems better although tasyota might possibly stand; read also hanṭā.

ājyasya parameṣṭhiṁ jātavedas tanūvaçim. | agne tūlasya prāçānam yātudhānād vi lāpayah

Read in ab parameṣṭhin and tanūvaçin. In c it would seem that we ought to read tāulasya which is reported for all mss. of Ç.; read also prāçāna yātudhānān.

vi lapantu yātudhānātriṇo ye kimīdīnaḥ yathedam agne no haviṛ indraç ca prati haryatām. |

In ab read vi lapantu yātudhānā atriṇo; in c athedam; haryatam as in Ç. does not seem necessary.



agniṣ purasthād ā yaçchatu pratha indro  
nudadacvāhumā |  
vravītu sarvo yarmān ayam asmāitedya |

In the first hemistich we must surely read purastād ā yacchatu and nudad bāhumān; then if prāthendro may be read the two pādas are brought to a fair state; but ā yacchat protendro would seem rather better. In c read yātumān, and for d ayam asmīty etya.

paçyāmi te vīryā jātaveda pra ṇo vrū-  
hi yātudhānā nṛcakṣā | tvayā sarve paritaptāṣ parasthād ā  
yāntu pra-  
vravāṇā upedam. z

In a read jātavedaṣ, in b yātudhānān nṛcakṣaḥ, in c purastād. In a Ç. has paçyāma which might stand here.

ā rambhasva vrāhmaṇā jātavedo hṛdī kāmā-  
ya randhaya | dūto nu agnir ut tiṣṭha yātudhānān ihā naya |

The ms. corrects to rabhasva; read thus: vrahmaṇā should probably be read also in a. With randhaya pāda b seems possible, though it is somewhat suspicious. In c read no agna.

tvam agne yātu-  
dhānān upababaddhān ihā naya | athāiṣām indro vajreṇa  
apa çīrṣā vṛ-  
çcatu

In b read upabaddhān, or upa baddhān as Whitney suggests. In c d read vajreṇāpa çīrṣāni; or perhaps vajreṇāpi with Ç.

idaṁ havir yātudhānān nadī henam ivā vahān nīdām  
strī pumān karya  
[f. 63b] çambhuvatām janaḥ

Read: idaṁ havir yātudhānān nadī phenam ivā vahat | ya idaṁ strī pumān akar iha sa stuvatām janaḥ z 8 z This is

the version of Ç.; I do not believe that our ms. indicates any variant.

yātudhānasya somapa jahi pra-  
jām nayasya ca | nya stuvā-  
nasya pātaya padam akṣatāvaram |

In b read nayasva, in c ni, in d param akṣy utāvaram.

ayaṁ stuvānāgamatvaṁ smota prati  
haryata vṛhaspate vaçe kṛtāgnīṣomā viddhatam. z 4 z

Read: ayaṁ stuvāna āgamat taṁ smota prati haryata |  
vṛhaspate vaçe kṛtvāgnīṣomā vi vidhyatam z 10 z 4 z

Several of the vertical bars (i. e. punctuation marks) are below not in the line.

5. [f. 63 b, l. 3.]

Ç. 4. 4.

yām tvā gandha-  
rvo ṣanad varuṇāya vratabhaje tām tvā vyaṁ khanāmasy  
oṣadhiyaṁ çevaha-  
rṣaṇi z vṛṇas te khanatāro vṛṣā tvāpaçy oṣadhe | vṛṣāsi  
vṛṣnyā-  
vatī vṛṣaṇe tvā khanāmasi | ud uṣā ud a sūrya uç chuṣmā  
oṣadhī-  
nām. ud ejitu prajāpatir vṛṣā çuṣmeṇa vajinām. z ūr-  
dhvasrā-  
ṇim idaṁ kṛdhi yathā smi te viroḥato abhitaptam ivānati  
tatas te çuṣma-  
vattaram iyaṁ kṛṇotv aṣadhīḥ apām rasāuṣadhīnām aṭho  
vanaspatīnām  
avo somasya trātāmy āriṣyam asi vṛṣṇehaṁ | açvasya ṛṣva-  
sya bhastasya puru-  
ṣasya ca | ye ṛṣabhasya vājas tam asmāi dehy oṣadhe | sam  
vājā ṛṣabhānām

sam̐ çuṣmā oṣadhīnām sam̐ pūṣām indra vṛṣṇiham asyāi  
 dehi tanūbalaṁ | a-  
 dyāgne abhya savitur adya devi vṛhaspatiḥ adya me vra-  
 hmaṇate dhanur ivā tā-  
 nayā pasaḥ ūrdhvās tiṣṭhanti giraya ūrdhvā vātā ud īrate  
 ūrdhvo yaṁ mā-  
 sako mayūṣivāhād a bhūmyām ut tiṣṭho agra vidhonusva  
 vitesv āyantu nā-  
 nyādyāḥ ato droṣva pāyava nāvaglāyo dhi muṣka-  
 yoh. z 5 z anu 1 z

In the left margin opposite the last line is ācīrvacanam̐; also a stanza end after tiṣṭho seems to be indicated by two slight oblique strokes above the line, in the next to the last line.

Read: yām tvā gandharvo 'khanad varuṇāya vratabhāje |  
 tām tvā vyaṁ khanāmasy oṣadhīm çepaharṣaṇīm z 1 z vṛṣa-  
 ṇas te khanitāro vṛṣā tvam asy oṣadhe | vṛṣāsi vṛṣṇyāvati  
 vṛṣaṇe tvā khanāmasi z 2 z ud uṣā ud u sūrya uc chuṣmā  
 oṣadhīnām | ud ejatu prajāpatir vṛṣā çuṣmeṇa vājinām z 3 z  
 †ūrdhvasrāṇim idam̐ kṛdhi yathā sma te virohato abhitaptam  
 ivānati | tatas te çuṣmavattaram iyaṁ kṛnotv oṣadhiḥ z 4 z  
 apām rasa oṣadhīnām atho vanaspatinām | atho somasya bhrā-  
 tāsy ārcyam asi vṛṣṇyam z 5 z açvasya rçasya bastasya pu-  
 ruṣasya ca | ya ṛṣabhasya vājās tām asmāi dehy oṣadhē z 6 z  
 sam̐ vājā ṛṣabhānām sam̐ çuṣmā oṣadhīnām | sam̐ pūṣām indra  
 vṛṣṇyam asmāi dehi tanūbalaṁ z 7 z dyāgne adya savitar  
 adya deva vṛhaspate | adya me vrahmaṇas pate dhanur ivā  
 tānayā pasaḥ z 8 z ūrdhvās tiṣṭhanti giraya ūrdhvā vātā ud  
 īrate | ūrdhvo 'yaṁ māmako māyuh †ṣivāhād ā bhūmyām z 9 z  
 ut tiṣṭho agre vidhūnuṣva †vitesv āyantu nānyādyāḥ ato  
 droṣva pāyava† nāvaglāyo 'dhi muṣkayoh z 10 z 5 z anu 1 z

For st. 1a cf. Ppp. 3. 15. 2a where the ms. has varāho  
 ṣanad: in 1b vratabhāje seems good though vratabhaje might  
 stand, or the Ç. mṛtabhraje. Our st. 2 appears only in Kāuṣ.  
 40. 14. In 4a the general significance of ūrdhvasrāṇim is  
 clear, but the exact meaning I cannot see; if it is to be  
 emended ūrdhvasrāṇim or ūrdhvasānum might be acceptable.  
 In 8c mayūkhī ought to be considered. The suggestion for  
 10a seems possible; in 10c perhaps atho dravasva might stand;  
 but I get nothing satisfactory out of the stanza.

6. [f. 63 b, l. 17.]

Ç. 4. 5.

hiranyaçrṅgo vṛṣabho yas samadrād udācarat. tenā saha-  
 syenā vayam  
 ni janānt svāpayāmasi | na bhūmim vātod vātu nāta pati  
 sūryaḥ z  
 jinaç ca sarvān svāpaya sanaç cendrasakhā caran || vāihye-  
 ṣayā puṣṭhiça-  
 [f. 64a] yā nārīr yā talpaçivare | striyo yāṣ puṇyagandhās  
 tās sarvāt svāpayā-  
 masi | yejan-ejar ajagrabham çakṣuṣ prāṇam ajagrabham  
 aṅgāny agrabham sarvā-  
 rātrīṇām uta çarvare z yaste yaç carati yasya tiṣṭhan vi-  
 paçyati | teṣām sam  
 dadhso kṣāṇi yathedaṁ harmyam tathā | sapta mātā sapta  
 pitā sapta çvā sapta  
 vispatīḥ svapantus sarve jñātayas sarvam ni çvājanam  
 çayyaḥ svapna  
 svapnādhikaraṇena sarvam ni ṣvapayā jinaṁ | otsūryam  
 anyāt svāpaya dvi-  
 sam caratād aham indra ivāriṣṭo akṣataḥ. z 1 zz

Read: hiranyaçrṅgo vṛṣabho yas samudrād udācarat | tenā  
 sahasyenā vayam ni janānt svāpayāmasi z 1 z na bhūmim  
 vāta ud vāti nāti paçyati sūryaḥ | janāṇç ca sarvān svāpaya  
 çunaç cendrasakhā caran z 2 z vahyeçayāṣ proṣṭheçayā nārīr  
 yāṣ talpaçivarīḥ | striyo yāṣ puṇyagandhās tās sarvās svāpa-  
 yāmasi z 3 z ejad-ejad ajagrabham cakṣuṣ prāṇam ajagra-  
 bham | aṅgāny agrabham sarvā rātrīṇām uta çarvare z 4 z ya  
 āste yaç ca carati yaç ca tiṣṭhan vipaçyati | teṣām sam dadhmo  
 kṣāṇi yathedaṁ harmyam tathā z 5 z svaptu mātā svaptu pitā  
 svaptu çvā svaptu viçpatīḥ | svapantu sarve jñātayas sarvam  
 ni svājanam çayyaḥ z 6 z svapna svapnādhikaraṇena sarvam  
 ni svāpayā janam | otsūryam anyān svāpaya dvyuṣam caratād  
 aham indra ivāriṣṭo akṣataḥ z 7 z 1 z

In the top margin of f. 64a the ms. has ssvā correcting  
 sarvāt svā.

The corrections follow pretty closely the version of Ç.: in  
 5a I have inserted ca in accord with RV. 7. 55. 6a. The

reading of 6d offered is a conjecture, attempting to keep close to the ms., where however a confusion may have arisen by anticipation of 7b; for 6d Ç. has svaptv ayam abhito janaḥ.

7. [f. 64a, l. 7.]

Ç. 2. 33.

akṣibhyām

s te nāsikābhyām karṇābhyāmn āsyād uta | yakṣmaṁ çirṣa-  
 nyam mastiṣkāl la-  
 lātād vi vayemasi | grīvābhyas ta uṣṇihābhyas kikasābhyo  
 anūkyāḥ ya-  
 kṣmaṁ dorṣanyam ānsābhyām purasto vi vahāmasi |  
 klomnas te hrdayābhyo halī-  
 kṣmāt pārçvābhyām yakṣma satastābhyām klihamyo yatanas  
 te vi varhāmasi | ātre-  
 bhyas te gudābhyo vanugdhyād utarād uta | yakṣmaṁ pā-  
 ñyor aṅgulibhyo nakhebhyo vi  
 vṛhāmasi | hastebhyas te māñsebhyas srāvabhyo dhama-  
 ni\*ah yakṣmaṁ prṣṭibhyo ma  
 majjabhyo nābhyām vir vahāmasi | ūrūbhyām dveṣṭhivad-  
 bhyām pārṣṇibhyām pupadā-  
 bhyām yakṣmaṁ bhajaddhyam çronibhyām bhañsaso vīr  
 vahāmasi | aṅgād-aṅgāl lo-  
 mno-lomno baddham parvaṇi-parvaṇi | yakṣman tatasyām  
 te vayam viṣkañcam vi va-  
 rhāmasi | aṅgād-aṅgād aham tava puruṣaḥ. z 2 z

Read: akṣibhyām te nāsikābhyām karṇābhyām āsyād uta |  
 yakṣmaṁ çirṣanyam mastiṣkāl lalātād vi vṛhāmasi z 1 z grīvā-  
 bhyas ta uṣṇihābhyas kikasābhyo anūkyāḥ | yakṣmaṁ dorṣanyam  
 ānsābhyām urasto vi vṛhāmasi z 2 z klomnas te hrdayābhyo  
 halīkṣmāt pārçvābhyām | yakṣmaṁ matasnābhyām plihno ya-  
 knas te vi vṛhāmasi z 3 z āntrebhyas te gudābhyo †vanugdhyād  
 udarād uta | yakṣmaṁ pāñyor aṅgulibhyo nakhebhyo vi vṛhā-  
 masi z 4 z hastebhyas te māñsebhyas snāvabhyo dhamani-  
 bhyah | yakṣmaṁ prṣṭibhyo majjabhyo nābhyā vi vṛhāmasi  
 z 5 z ūrūbhyām te aṣṭhivadbhyām pārṣṇibhyām prapadā-

bhyām | yakṣmaṁ bhasadyaṁ cṛoṇibhyām bhaṁsaso vi vṛhā-  
masi z 6 z aṅgād-aṅgāl lomno-lomno baddhaṁ parvaṇi-par-  
vaṇi | yakṣmaṁ tvacasyaṁ te vayaṁ viṣvaṇcaṁ vi vṛhāmasi  
z 7 z 2 z

At the beginning of 2d the ms. corrects pu to mu.

In 4b the vanugdhyād of the ms. may be a corruption of  
vaniṣṭhor in Q.; gdhy and ṣṭh are somewhat similar. In 5a  
the asthibhyas of Q. seems better than our hastebhyas, which  
latter might easily be a misreading for the former.

8. [f. 64a, l. 17.]

agne rakṣohā

tigmas tigmacṛṅga ṛṣirā ṛṣayaṣ kaviṣ kavitaṁ apāgha-  
çaṁ-  
saṁ duritāṁ sahatāṁ arātiṁ pratyāṁ pratiharaṇenā aghā-  
yate  
[f. 64b] aghaṁ prati harāma | indro rakṣohā z somo ra-  
kṣāuhā z varuṇo rakṣohā z  
vāyu rakṣohā | tvāṣṭā rakṣohā | dhātā rakṣohā z savitā ra-  
kṣohā z  
sūryo rakṣohā z candramā rakṣohā | vṛhaspatī rakṣohā z  
prajāpatī rakṣo-  
hā | parameṣṭhī rakṣohā z tigmas tigmacṛṅga ṛṣirā ṛṣayaṣ  
kaviṣ ka-  
vitāṁ | apāghaçaṁsaṁ duritāṁ sahatāṁ arā\*im \*\*\*\*\*n pra-  
tiharaṇenā  
aghāyate aghaṁ prati nurāma. z 3 z

Read: agnī rakṣohā tigmas tigmacṛṅga ṛṣirā ṛṣayaṣ kaviṣ  
kavitaṁ | apāghaçaṁsaṁ duritāṁ sahatāṁ arātiṁ pratyāṁ  
pratiharaṇenā | aghāyate aghaṁ prati harāma z 1 z indro  
rakṣohā . . . z 2 z somo rakṣohā . . . z 3 z varuṇo rakṣohā  
. . . z 4 z vāyū rakṣohā . . . z 5 z tvāṣṭā rakṣohā . . . z 6 z  
dhātā rakṣohā . . . z 7 z savitā rakṣohā . . . z 8 z sūryo  
rakṣohā . . . z 9 z candramā rakṣohā . . . z 10 z vṛhaspatī  
rakṣohā . . . z 11 z prajāpatī rakṣohā . . . z 12 z parameṣṭhī  
rakṣohā tigmas tigmacṛṅga ṛṣirā ṛṣayaṣ kaviṣ kavitaṁ | apā-

ghaṇsaṁ duritaṁ sahatāṁ arātiṁ pratyāṇ pratiharāṇenā |  
aghāyate aghaṁ prati harāma z 13 z 3 z

Cf. MS. 1. 5. 1: 67. 5 and TB. 3. 1. 1. 4; 2. 8. In TB. we find apāghaṇsaṁ nudatāṁ arātiṁ, which suggests the possibility of prati nudāma here; but harāma is clear in the first writing of the formula and nurāma at the end may well be only the result of confusion of signs.

9. [f. 64b, l. 6.]

Ç. 7. 109.

saṁvasava iti to nāmadhe-  
yam ugraṁpaçyā rāṣṭrabhrto hy akṣā | tasmāi ta indo ha-  
viṣā vidhema |  
vayaṁ syāma patayo rayiṇām z yadam ugrāya babhrava  
yo kṣeṣu tanuva-  
çī | ghṛtena kalpaṁ çikṣāma | sa no mṛdāta idrçe | ghṛtam  
agne a-  
psarābhyo vaha tvaṁ pānsuṁ nakhebhyas siktāpaç ca |  
yathābhāgo havyadātiṁ  
juṣaṇo madantu devā ubhayāni havyā yo no devo dhanam  
idam ti-  
deça yo kṣāṇām grahaṇam çaṣaṇam ca | sa no vatu havir  
idam juṣā-  
ṇo gandharvāis sadamādam madema | yāpsarasas sadamā-  
dam pādānty anta-  
rā havirdhānam sūryam ca | tā no hastam kṛtena saṁ  
srjantu sapatnam naṣ ki-  
tavaṁ raṇdhayantu | yad devān tātito huve vrahmacaryam  
yad ūvima | akṣā-  
ṇ yad babhrūṇālabhe tā te no mṛdānta idrçe ādinavam  
ity ekā z  
z 4 z

Read: saṁvasava iti vo nāmadheyam ugraṁpaçyā rāṣṭrabhrto  
hy akṣāḥ | tasmāi ta indo haviṣā vidhema vayaṁ syāma patayo  
rayiṇām z 1 z idam ugrāya babhrave yo 'kṣeṣu tanūvaçī |  
ghṛtena kalpaṁ çikṣāma sa no mṛdātidrçe z 2 z ghṛtam agne

apsarābhyo vaha tvaṁ pāṁsūn akṣebhyas sikatā apaç ca | ya-  
 thābhāgo havyadātīm juṣāṇo madantu devā ubhayāni havyā  
 z 3 z yo no devo dhanam idaṁ dideça yo 'kṣāṇām grahaṇām  
 çeṣaṇām ca | sa no 'vatu havir idaṁ juṣāṇo gandharvāis sa-  
 dhamādaṁ madema z 4 z yā apsarasas sadhamādaṁ madanty  
 antarā havirdhānaṁ sūryaṁ ca | tā no hastaṁ kṛtena saṁ  
 srjantu sapatnān naṣ kitavām randhayantu z 5 z yad devān  
 nāthito huve vrahmacaryaṁ yad ūṣima | akṣān yad babhrūn  
 ālebhe te no mṛḍantv idrçe z 6 z ādinavam ity ekā z 7 z 9 z

In 2c kalpam seems possible, but it might be only a cor-  
 ruption from kalim (so Ç.) through kalyam; Whitney reports  
 kalyam as the Ppp. reading. In 6b the ms. clearly has  
 ūvima but it does not seem at all acceptable, so I have read  
 with Ç., and in 6c I have taken the suggestion of Bloomfield  
 and Whitney ālebhe. The previous occurrence of st. 7 in this  
 ms., as indicated, must have been in some of the lost portions.  
 The stanza in Ç. reads ādinavam pratidivne ghrtenāsmāñ abhi  
 kṣara | vṛkṣam ivāçanyā jahi yo asmān pratidiviyati.

10. [f. 64b, l. 17.]

bhagas tveto nayatu hastagr̥hya vṛhaspatiḥ raetā  
 te astu | devas tvā savitā satyadharopasatyām namasyā  
 kṛṇotu

In pāda b read puraetā; in cd read satyadhara upasadyām  
 namasyām. Pāda a = Ç. 14. 1. 20; pāda b = Ç. 7. 8. 1b.

yām a-  
 çvinā madhukaçām devāgre ajanayaṁ tayā tvā patyām  
 avatām kṛṇvo

[f. 65a] madhumatī vayam. z

For b read devā agre ajanayan; if the words are rightly  
 divided in c patyām (occurring also in 3c and 6c) escapes  
 me unless it means "dominion". For d read kṛṇmo madhu-  
 matīm vayam.



uttārā svaçruvā bhava nā-  
nāndud apaçikṣā | viça tvā  
patyām kṛṇva bhavā devṛṣu priyaḥ

In a read çvaçruvām, and for b nanāndur upaçikṣāḥ. For c a possible reading is viças tvā patyām kṛṇvantu (understanding ā + kṛ): for d read bhavāsi devṛṣu priyā. Cf. Ç. 14. 1. 44; ApMB. 1. 6. 6; SMB. 1. 2. 20.

In the top margin over nānāndud apa° the ms. gives ru na.

adbhir āttamānam ta-  
nvaṁ çumbhamānā gṛhā-  
n prehi mahiṣi bhavāmi | tatra tvāhur gṛhapatyāya devāḥ  
prajāpatir ja-  
radāṣṭir yathāsat.

In a read ātmānam, in b bhavāsi: in c garhapatyāya. For pāda a cf. Ç. 12. 3. 30b, and for c Ç. 14. 1. 20c.

yad uttaram ārohanṭir vyasyāntiṣ pṛda-  
nyataḥ | adbhi-  
ṣ tvā çattror mūrdhvānam sahaputrā virāḍ bhavaḥ

Read: ud uttaram ārohanṭi vyasyanti pṛtanyataḥ | udbhi-  
ntsva çattror mūrdhānam sahaputrā virāḍ bhava. z 5 z

This is a variant of ApMB. 1. 6. 5, where pāda c is mūrdhānam patyur ā roha; our suggestion is only a makeshift.

çvaçrūṇām çvaçurāṇām gṛṇām  
ca dhanasya ca | vi rāja patyām deveṣu sajātānām virāḍ  
bhava |

In b read gṛhāṇām, in c devṛṣu, and in d virāḍ. Cf. ApMB. 1. 6. 7.

yad gi-  
rīṣu parvateṣu goṣv açveṣu yar madhu | yenākhyābhyaṣi-  
cyanta tenā-  
ham asyā mūrdhāna abhiṣiñcāmi nāryaḥ |

In a read giriṣu, in b yan; in c yenākṣā abhyaḥ, in d probably mūrdhānam, and in e nāryāḥ. Pādas ab = Q. 9. 1. 18ab; c = Q. 14. 1. 36c; for the rest cf. SMB. 1. 7. 5.

yad varco gavi kalyāṇe

yad vā sūrya vase tṛṇe | abhyañjanasya yad varcas tena  
mānājmi varcasā

z 5 z anu 2 z

Read: yad varco gavi kalyāṇe yad vā sūrye 'vase tṛṇe |  
abhyañjanasya yad varcas tena mānājmi varcasā z 8 z 5 z  
anu 2 z

11. [f. 65a, l. 10.]

yenācarad uṇānā kāvyo gre vidvān kratū-  
nām uta devatānām. | sahaḥṛdayena haviṣā juhomi sa-  
dhricī-  
nam vo mano stūgram | mahat satyam mahad dhavir uṇa-  
nāḥ kāvyo mahān. | devā-  
nām ugrāṇām ṣataṁ hṛdayāni sahācara | ahaṁ satyena sa-  
yuj ā-  
carāmy ahaṁ devīm anumati\* pra veda | indredamvānām  
hṛdayam vo stu  
sadhricīnam vo mano stūgram | tvaṣṭā vāyuḥ kaṣyapa indram  
agnir manasā  
tvāyam haviṣas padena | avindām ṣaktro rajasi praviṣtam  
sadhricī-  
nam vo mano stūgram | yename dyāvāpṛthivy ataṣkartur  
yenābhavantarikṣam  
[f. 65b] svar yat. | manasā vidvān haviṣā juhomi sadhricī-  
nam vo mano stūgram dyāvā-  
pṛthivī hṛdayam sasūvadhrī yenedam tvaṣṭā vy akrṇotu  
dhīraḥ tasyā uṇa-  
naḥ kratubhis samvidānaḥ cittam viveda manasi praviṣtam |  
cityam cāitad ākūti-  
tiḥ ca yena devā viṣehire | etat satyasya ṣraddhaya ṣṣayas  
sapta juhvatī

z i z

Read: yenācarad uṇā kāvyo 'gre vidvān kratūnām uta devatānām | sahrdayena haviṣā juhomi sadhrīcinām vo mano 'stūgram z 1 z mahat satyam mahad dhavir uṇā kāvyo mahān | devānām ugrāpām ṣṭam hrdayāni sahācarā z 2 z aham satyena sayuj ā carāmy aham devīm anumatiṁ pra veda | indro devānām hrdayam vo 'stu sadhrīcinām vo mano 'stūgram z 3 z tvaṣṭā vāyuṣ kaṣyapa indro agnir manasā tvāyan haviṣas padena | avindan tṛṣaktro rajasi praviṣtam sadhrīcinām vo mano 'stūgram z 4 z yeneme dyāvāprthivī caskambhur yenābhavad antarikṣam svar yat | manasā vidvān haviṣā juhomi sadhrīcinām vo mano 'stūgram z 5 z dyāvāprthivī hrdayam sasūvāte yenedam tvaṣṭā vy ākrṇotu dhīraḥ | tasyoṇā kratubhis samvidānaḥ cittam viveda manasi praviṣtam z 6 z cittam cāitad ākūtiḥ ca yena devā viṣhire | etat satyasya ṣṛaddhayā ṛṣayas sapta juhvati z 7 z 1 z

In the right margin of f. 65a opposite l. 11 is dhīci; and in the top margin of f. 65b is ṣṛi perhaps intended to correct sasūvadhī.

In 2b and 6a it might be well to write uṇāṣ. In 4c I incline to think cittam a probable reading. In 5a the reading of the ms. may be ataṣkantur; it seems probable that a form of skambh is intended.

12. [f. 65b, l. 5.]

Q. 4. 31.

tvayā manyo saratham ārujanta ṛṣamāṇāso ṛṣadā  
marutvam

tikṣṇa iṣava āyudhā samñciṇānopa pra yanti naro agnirūpāḥ  
agnir i-

va manyo ttvāra sāsahasvas senānīn nas sahure huta edhi  
jītvāya ṣṭatrū-

nvi bhajāsu veda | ojo mimāno vi mṛdho nudamba sahasva  
manyo abhimā-

tim ammahe rujan mṛṇan prehi ṣṭrīn. | ugram te ṣṛaddho  
nanv ā rurugle va-



13. [f. 65b, l. 18.]

Q. 2. 25 (in part).

vī prṣṇyaparṇy açaṁ nirṛtaye karat. | ugrā hi kaṇvajambha-  
nī tām

[f. 66a] tvāhārṣaṁ sahasvatī |

In pāda a read prṣṇiparṇy, in b 'karat; in d sahasvatīm.

sadānvāghnī prathamā prṣṇyaparṇy ajāyata | tayā  
kaṇvasyām çiraç chinadmi çakunīr iva z

Below the line after prathamā a colon is indicated. Read prṣṇiparṇy in b, kaṇvasya in c, and çakuner in d.

ūrjabhṛtaṁ prāṇabhṛtaṁ pra-  
jānām upatarpaṇīm | sarvās tvā prṣṇyaparṇī yataṣ kāṇvā  
anī-  
çat. |

In b read upatarpaṇīm; probably ūrjabhṛtam can stand in this form. There seems to be reference here to female kāṇvās, so for the second hemistich we may read sarvās tvām prṣṇiparṇy ataṣ kāṇvā anīnaçah.

samākṛtīn āniradāta stīrṇaçṛṅgeva řabhaḥ rāyaṁ ka  
kaṇvaṁ pāpmānaṁ prṣṇyaparṇī mahambatī |

I have not been able to get a satisfactory form for pāda a; sam ākṛtīr anīnaçah may be something like what was intended. In b read stīrṇaçṛṅga iva: in c arāyaṁ kaṇvaṁ, and for d prṣṇiparṇī sahasvatī.

tvam agre prṣṇiparṇy agnir i-  
va prṇvahi kāṇvā jīvitayopani | grāmeṇā veçaya tamāñ-  
si yatra vā çchās tat pāpīr apa pātayah

It seems best to put these six pādas into one stanza; they are parallel to parts of stt. 4 and 5 in Ç. With some bold emendations we may read: tvam agre pr̥ṇipar̥ṇy agnir iva pranudann ihi | kaṇvā jīvitayopanir girim enā ā veçaya | tamāṁsi yatra vā chāyās tat pāpīr apa pātayaḥ z 5 z

rāyam asṛkpāvānaṁ yaç ca sphā-  
tim jahiruṣati | garbhādaṁ kaṇvaṁ nāçayaṁ pr̥ṣṇyapar̥ṇi  
sahasvati |

Read arāyam in a, jihīrṣati in b; probably nāçaya in c; for d pr̥ṇipar̥ṇi sahasvati.

ā no gāyāno gr̥hān yā ca sphātim upāharān | ugre pr̥ṣṇya-  
par̥ṇi-  
s tam kaṇ kaṇvām ānaçāitaḥ z 3 z

Read: ya no gayān yā no gr̥hān yā ca sphātim upāharan | ugre pr̥ṇipar̥ṇi tvam tam kaṇvām ānaçayetaḥ z 7 z 3 z

14. [f. 66a, l. 10.]

yasminn āsistihita i-  
d antaḥ çalyo veṇur veṣṭanaṁ tejanaṁ ca | māu nirjanitrī  
janayehi  
çṛṇvam ayaṁ tātum ayata hitu prahita |

In pāda a a possible reading might be āsīt sthita id antaḥ; the regular sandhi would then call for çalyo in b. For c perhaps so nirjanitrī janayeha sṛṇyam is possible, and for d perhaps iyaṁ tātum etu hetiḥ prahitā. These are merely suggestions, and to call them possible may be too bold.

asti bhittvā yada majja-  
ṣ pāpātha yadi vā saritaḥ puruṣaṁ nikāme | urvīm gavyū-  
tis aty ehy a-  
rvāñ. paçcād açmīn uddhatas sūryasya |

In a read *asthi* and *yadi majjñas papātha*, in b *sṛtaṣ* and *nikṣāse*. In c read *gavyūtim*, in d *raçmīn*.

*mātariçvān pavamānāstvā-*  
*yaṁ sūryābhrājan tanvādṛcekāḥ | asno gandhāt puṁsaḥ*  
*praty avasva vi-*  
*mucyasva yo nyayāste tra |*

For a b we may probably read *mātariçvan pavamānāstv* *ayaṁ sūryabhrājan tanvām dṛcikaḥ*; in d *yo 'nya āste 'tra*.

*praty avasvātāu saty ehy arvāṅk*  
*tāns te vidma ba-*  
*hudhāva vīrye | imās svasāro ayam it pitā cayaṁ te mâte-*  
*mam e-*  
*hi bandhum |*

For a the best reading I can get is *praty avasva tān aty ehy arvāṅ*, and in b perhaps *vīryāya*. The second hemistich is good if we read *pitā ceyam*.

*amitrāir astvā yadi vā sumitrāir devāir vā*  
*deva prahitāva-*  
[f. 66b] *çṛṣṭāvadvān. çṛgaṁ puruṣe jahāti z çṛṅgo çikharas*  
*saṁ sṛjāmi-*  
*taḥ*

In a read *amitrāir* and *sumitrāir*, and perhaps *astā* for *astvā*: in b *devi prahitāvasṛṣṭā*: in c probably *āvidhyān sṛgaṁ*. For d I would read *çṛṅgi çikharas saṁ sṛjāsitaḥ*; but an instrumental case would seem preferable to *itaḥ*. The ms. corrects to *sṛgaṁ* in c.

*siṣāsi sakto yadi vāsy agre yadi vāsy aritaḥ puruṣa-*  
*sya māmse*  
*dadhrṇ paçān upavṛjya muktākṣi çalyaṣ kṛṇutām āyinā-*  
*yahastā*

In a we might read *çikhāsi*; in b *ṛtaḥ*. In c read *dadhrk paçān upavrajya †muktākṣi*; possibly *moktā* is intended. In

d I can only suggest āyino ahastān; there is no sign of the end of the stanza.

(hastā)bhy a-

staṁ ṣamayo bhriyamāṇo vahiṣṭhāpacyāṁ vīrudhām bale-  
na | adbhiṣ prā-  
nakta syās satyaktāḥ koṣe jāmīnām nihataṁ hy aṁsaḥ.

Perhaps a possible form for pādas ab is abhy āstām samo yo bhriyamāṇo vahiṣṭhāpācyāṁ vīrudhām balena; all but the last two words appear very uncertain. For c it seems as if we might have adbhiṣ prāniktaḥ syās satyaniktaḥ; or perhaps we might read adbhiṣ prānakta yas satyaktāḥ. For d read koṣe jāmīnām nihitaṁ hy aṁṣaḥ.

ṣaṣṭirātre ṣa-

ṣṭiṣasya ṣalyasya paridhiṣ kṛtaḥ yatas tvam adya devayam  
āsthā |  
nā ṣyāvayāmasi |

Read: ṣaṣṭirātre ṣaṣṭikasya ṣalyasya paridhiṣ kṛtaḥ | yatas tvam adya devīm āsthānāt ṣyāvayāmasi z 8 z 4 z

In pāda a ṣaṣṭikasya seems preferable to the possible(?) vocative ṣaṣṭiṣasya. In c devayam might be acceptable.

There are some indications that this is a charm to accompany the making of an arrow; but the whole thing is unclear to me and the suggestions offered are based only on possibilities of the palaeography of this ms.

15. [f. 66b, l. 7.]

Ç. 4. 12.

saṁ majā majjñā bhavatu saṁ u te pa-  
ruṣā paruḥ saṁ  
te māṁsasya visrastaṁ saṁstrāvam asu parva te |

Read majjā in pāda a, put colon after paruḥ, and read saṁstrāvam astu in d.



majjñā majjñā saṁ dhīyatā-  
m adhnāstha vi rohatu | srāva te saṁ dadhmā snārdhnā  
carmaṇā carma roha-  
tū

Read majjā for the first word in a, asthnāsthi in b; for c read snāva te saṁ dadhmaḥ snāvnā, in d rohatu.

loma lomnā saṁ dhīyatām tvacam saṅkalpayā tvacam |  
asṛk te snā  
rohatu mānsaṁ mānsena rohatu |

For b read tvacā saṁ kalpayā tvacam; in c read 'snā.

rohiṇīs samrohiṇy āthnaç çirṇasya  
rohiṇī rohiṇī rohiṇyām arha, ātāsi rohiṇy asy oṣadhe

The consistent reading of rohiṇī here probably has no significance; and there seems to be a dittography after çirṇasya. Something like the following might be considered possible: rohiṇī samrohaniy asy asthnaç çirṇasya rohiṇī | rohaniyām tarha abhāsi rohiṇy asy oṣadhe.

ya-  
d a çirṇe yad a dyuttam asthi peṣṭam tātpunaḥ | dhātā tat  
sarvaṁ kalpayā  
yā maṁ dadhata paruṣā paruḥ |

Read: yad u çirṇaṁ yad u dyuttam asthi peṣṭam ta ātma-  
naḥ | dhātā tat sarvaṁ kalpayāt saṁ dadhat paruṣā paruḥ.

Whitney reports for Ppp. reading in cd kalpayāt saṁ dadat.

yadi vajro viṣṛṣṭā sthārakā  
jātu patitvā yadi vā viriṣṭam | vṛkṣād vā yadi vāvibhyasi  
çī-  
rṣarbhūr iti sa evaṁ san dhāmi te paruḥ

In a read vakro and sthālākā; and in b viriṣṭā would seem a little better. In c the intensive of vyadh seems to be

intended and we may probably read vāvyadhyase; unless we may read vā vidhyase which does not seem to me as good: with °bhur the rest may stand I think.

ut tiṣṭha prehi sam u dhā-  
hi te paruḥ sam te dhātā dadhātu tanno viriṣṭām rathasya  
cakra pyupava-

[f. 67a] r yathāiryathāiti sukhasya nābhiṣ prati tiṣṭha evam  
z 5 z anu 3 zz

Read: ut tiṣṭha prehi sam u dhāhi te paruḥ sam te dhātā  
dadhātu tanvo viriṣṭam | rathas sucakras supavir yathāiti su-  
khas sunābhiṣ prati tiṣṭha evam z 7 z 5 z anu 3 z

With the corrections suggested the form of this hymn be-  
comes fairly satisfactory: it varies notably from the version of  
Q., and generally for the better.

16. [67a, l. 2.]

Cf. RV. 1. 191. 1—7 passim.

udyann ādityo guṇān hantu sūryo nimrocana raçmibhir u  
vantu | tāvan no a-

dhi samhataṁ apsarā mūlam aghanad gandharvaṣ pary  
avravīt. tena vo vattrā-

hā sūryo ni jassyān ni mṛtrata ghnām | guṇām hantv ā-  
yati ghnān hantu

parāyati ghrāṇān vaghnatī hantu ghuṇān pinaṣṭi piçatīm  
ghu-

nānaṣ kiñ caneha vaḥ prativuddhā abhūtana | pradoṣam  
taskara iva |

guṇānā madhyata jyeṣṭhaṣ kaniṣṭhā uta madhyamaḥ hatā  
vā sarve jñā-

tayo hatā mātā hataṣ pitā yathā phena udaye dadṛçāno  
ni

jasyatu evān vayan ghuṇān sarvān sākam vācā ni jāsa-  
yāma-

si | ni gāmvo goṣṭhe asadan ni mṛgāso avikṣata | nityam  
 ādi-  
 tya raçmibhir ghrāṇān sarvān ajījaṣaḥ udyan rathin ā ta-  
 nuṣva bā-  
 ṇa vabhi sam arpayā | ghrāṇā tvam parvaṇāditya ghorayā  
 tanvā ta-  
 paḥ. z 1 z

Read: udyann ādityo' ghrāṇān hantu sūryo nimrocān raçmi-  
 bhir u hantu | tāvan no adhi saṁhatam z 1 z apsarā mūlam  
 akhanad gandharvaṣ pary avravīt | tena vo vṛtrahā sūryo nī  
 jasyān ni ṛmrata ghrāṇān z 2 z ghrāṇān hantv āyati ghrāṇān  
 hantu parāyati | ghrāṇān avaghnati hantu ghrāṇān pināṣṭi  
 piṇṣati z 3 z ghrāṇāṣ kiṁ caneha vaḥ | pratibuddhā abhūtana  
 pradoṣam taskara iva z 4 z ghrāṇānām madhyato jyeṣṭhaṣ  
 kaniṣṭha uta madhyamaḥ | hatā vas sarve jñātayo hatā mātā  
 hataṣ pitā z 5 z yathā phena udake dadṛcāno nī jasyati |  
 evā vyaṁ ghrāṇān sarvān sākāṁ vācā nī jāsayāmasi z 6 z nī  
 gāvo goṣṭhe asadan ni mṛgāso avikṣata | nityam āditya raçmi-  
 bhir ghrāṇān sarvān ajījaṣaḥ z 7 z udyan raçmīn ā tanuṣva  
 bāṇā vābhi sam arpayā | ghrāṇān tvam parvaṇāditya ghorayā  
 tanvā tapāḥ z 8 z 1 z

It seems clear that there are eight stanzas here, but the first and fourth each lack a pāda: in st. 1 I believe it was pāda c, and in st. 4 pāda b. For the missing(?) pāda of st. 1 we have no hint, but we can see a parallel for a first hemistich of st. 4 in RV. 1. 191. 7cd adṛṣṭāḥ kiṁ caneha vaḥ sarve sākāṁ nī jasyata. In st. 2d nī mṛdnād might be read. Our st. 3 is a variant of RV. 1. 191. 2; for our 4cd cf. RV. st. 5; our 7ab = RV. 4ab = Q. 6. 52. 2ab.

17. [f. 67a, l. 13.]

Contains Q. 7. 56. 8; 6. 138. 3ab: RV. 1. 191. 13—15.

yānataṣ paraṇato dāror ivāpataksaṇam | ça-  
 rkoṭo nāma vāsi kutas tvam vithavāṇaça |

Read vā asi in pāda c, and viṣavān asi in d.

ya ubhayena praharasi

puççhena cāsyena ca | yāsyē cana te viṣaṁ kutas te pu-  
çchadhāv asat.

Read āsyē in c, and puçchadhāv in d. Ç. 7. 56. 8cd has āsyē na te viṣaṁ kim u te puçchadhāv asat; but it does not seem necessary to have a negative in our pāda c.

vi-

dapsutaçya dānavasya tasya tvaṁ naṣād asi | tasyāgre ra-  
saṁ viṣaṁ ta-  
tas tvardhārasaṁ viṣaṁ |

The general import of the first hemistich is fairly clear, I believe; for vidapsutaçya I have thought of yad apsu tasya, or else some form of vi+dabh; for naṣād perhaps we might read niṣād in the sense of "abode". In pāda c read 'rasaṁ, and in d possibly tavārasaṁ.

rasārasaṁ tvākaraṁ vadhre va-  
dhriṁ tvākaraṁ vadhriṁ

tvā cakrun devā amṛtāsāsuraṁ |

In a read arasārasaṁ, at the end of b tvākaram; in c cakrun for d probably amṛtāso asuram iva.

yattakaṣ kakumbhakas takam bhi-

[f 67b] nadmi taṁ mayā | tato viṣaṁ parā sica | sapācīm  
anu saṁvitaṁ

Read: iyattakaṣ kuṣumbhakas takam bhinadmi taṁ mayā |  
tato viṣaṁ parā sicam apācīm anu saṁvataṁ z 5 z

RV. has aṣmanā at the end of b which is better than taṁ mayā, if the latter is really possible. Perhaps sica would be better in c.

imaḥ pa-

çcā mayūryas sapta svasāro agruvaḥ | tās te viṣaṁ vi jahur  
udakaṁ kumbhi-  
nīr iva | kūpāt kulajanīr iva |

Read: imāḥ paçcād mayūryas sapta svasāro agruvaḥ | tās  
te viṣaṁ vi jahur udakaṁ kumbhinīr iva kūpāt kulajanīr iva  
z 6 z

RV. has pañca in a, in c it has jabhira ° °. Whether there  
is really a fifth pāda seems to me doubtful.

navānām navatīnām ity ekā z z

z 2 z

The reference here is to Ppp. 3. 9. 7 which was edited as  
follows: navānām navatīnām viṣasya ropuṣiṇām | sarvāsām agra-  
bham nāma vitāpetārasaṁ viṣam.

18. [f. 67b, l. 4.]

vrātam aha sapakṣiṇām | vrātaṁ tuṇḍiyaçām uta |  
vrātaṁ

vuddhirbalānāmm ahaṁ pradhvām rakṣā iva cātaye |

Removing the colon after pāda a and reading tuṇḍiyasām  
we have a good hemistich. In c vṛddhabalānām would seem  
good: in d pratyāṇ rakṣa iva seems to me the most plausible  
suggestion.

pravaktā pramā-  
dāitā nibhrā tandrīs tītiyaka | tāṁ jaṅgitrasyāgninā sarvaṁ  
apa  
yajāmasi |

The margin has mahi correcting yajāmasi.

In pāda a we might read prasādhaye tān, for b nidrā  
tandrīs tītiyakaḥ: in cd read tān jaṅgīḍasyāgninā sarvāṇ apa  
yajāmahi.

açundhān naṣ pari pāhi rakṣobhya uta jaṅginah  
yā-  
tudhānāt kimīdinaḥ tasmān naṣ pāhi jaṅgiduḥ

Read açundhān in a, jaṅgiḍa in b, kimīdinas in c, and jaṅgiḍa in d. The ms. corrects jaṅgiduḥ to jaṅgiḍaḥ.

vatsarābhyo gandha-

rvebhyo devebhyo asurebhyāḥ yātudhānāt kimīdinaḥ tasmān  
naṣ pā-  
tuṁ jaṅgiduḥ

Read apsarābhyo in a, kimīdinas in c, and pātaṁ jaṅgiḍaḥ in d.

ni te çatrūn dati devo agnis trir arātum asitaṁ  
yātudhānān ā yāhi çatrūn duritāpaghnāyānsa tāṁ no ya-  
kṣmebhyaḥ  
pari pāhi jaṅgiḍaḥ ni te çatṛn dahati devo gñin nir arātum  
asitaṁ  
yātudhānān ā yāhi çatṛ duritāpaghnāyānsa tāṁ no ya-  
kṣmebhyaḥ |  
pari pāhi jaṅgiḍaḥ

Read: nis te çatrūn dahati devo agnir nir arātim asitaṁ yātudhānam | ā yāhi çatrūn duritān apāghāyāns tān no yakṣmebhyaḥ pari pāhi jaṅgiḍa z 5 z

The extensive dittography is clear. The emendation in pāda c is not beyond criticism.

akarmāgnim adhipām asya devam anv āra-  
psva sahasā dāivyena | sahasvān nas sahasā pātu jaṅgiḍo  
yato ja-  
yema pṛtanājyeṣu

Read jaṅgiḍo in c.

satyo gnis satyāpaḥ satye me dyāvāpṛthivī  
viçvaçambhū satyam idaṁ vrahmāsmākaṁ kṛtaṁ astu | yam  
abadhnād uçane-  
ndrāya taṁ te badhnāmi jaṅgiḍaṁ z 3 z

Read: satyo 'gnis satyā āpaḥ satye ime dyāvāpṛthivī | viçva-

gambhu satyam idam vrahmāsmākaṁ kṛtam astu | yam abadh-  
nād uṇanendrāya tam te badhnāmi jaṅgiḍam z 7 z 3 z

19. [f. 67b, l. 18.]

Cf. RV. 1. 191. 10–12, 14.

iyantikā ṣakuntikā  
[f. 68a] sakhā jaghāsa te viṣam | maham mṛṣy asāu asāu  
puruṣo mṛtaḥ sa ja  
na marāti mā vyaṁ marāmāre bhyojanaṁ hrīṣṭhā madhu  
tvā madhulāka-  
rat. sūryaṁ viṣa saṁsrjāmi dvitīyaṁ surāvato grhe | tri-  
ṣuptā viṣpū-  
liṅgakā viṣasya puṣpakas akṣan ā | ālvantaroṭaṁ viṣaṁ vi-  
tārī ka-  
rambho rasaṁ viṣaṁ vār ugram arasaṁ viṣaṁ agniḥ ca  
viṣvacarṣaṇiḥ ṣakunti-  
kā me vṛavid viṣapuṣpaṁ dhayantikāḥ na ropayati na mā-  
dayati na  
viṣaṁ hanti pāruṣaṁ | mahamṛṣamāu asāu puruṣo mṛtaḥ  
sa ja na  
na marāti mā vyaṁ madāmāre syojanaṁ hariṣṭhā maru  
tvā madhulāka-  
rat. navānām navatīnām ity etā z 4 z

Read: iyattikā ṣakuntikā sakā jaghāsa te viṣam | †maham  
mṛṣy† asāv asāu puruṣo 'mṛtaḥ | sa cin nu na marāti mā va-  
yaṁ marāmāre 'sya yojanaṁ hariṣṭhā madhu tvā madhulāka-  
rat z 1 z sūrye viṣaṁ saṁsrjāmi dṛtiṁ surāvato grhe | †ma-  
ham ° ° | sa ° ° ° z 2 z tris sapta viṣpuliṅgakā viṣasya puṣpa-  
kam akṣan | †maham ° ° | tāḥ cin nu na maranti mā ° ° ° z 3 z  
†ālvantaroṭaṁ viṣaṁ vitārī karambho 'rasaṁ viṣaṁ | †maham  
° ° | sa ° ° ° z 4 z vār ugram arasaṁ viṣaṁ agniḥ ca viṣvacarṣa-  
ṇiḥ | †maham ° ° | sa ° ° ° z 5 z ṣakuntikā me 'vṛavid viṣa-  
puṣpaṁ dhayantikā | na ropayati na sādayati na viṣaṁ hanti  
pāruṣam | †mahamṛṣ† asāv asāu puruṣo 'mṛtaḥ | sa cin nu na

marāti mā vayan̄ marāmāre 'sya yojanam̄ hariṣṭhā madhu tvā  
madhulākarat z 6 z navānām̄ mavatīnām̄ ity ekā z 7 z 4 z

The hymn is given thus en bloc to display the more clearly what seems to me the intention of the ms. in respect to the refrain. Good work in textual criticism has been marred by theories of responsion: but the repetition in RV. 1. 191. 10—13 and the habit of this ms. as seen in hymn 8 of this book, or Bk. 3. 9 and 15, gives strong reason for the arrangement. But st. 6 as given is not symmetrical with the others; its pādas abc plus arasam̄ sārvyam̄ viṣam̄ appear as a complete stanza on f. 115b. In view of this it might seem good to write the refrain only in stt. 1—5.

For our 8a RV. has sūrye viṣam̄ ā sajāmi; which may be intended here. In 4a there seems to be a possibility that some form of ālu is present, and then perhaps çarkoṭam̄ viṣam̄. Our 5a has appeared Ppp. 3. 9. For st. 7 cf. no. 17 of this book.

20. [f. 68a, l. 9.]

madhumatī patye ssi

yajñārāya madhumattaraḥ atho madhumavyase bhaṁso ma-  
dhon nipatane haṁ

In pādas a b it would seem possible to read ° ° syām̄ jārāya madhumattarā; the verb probably should be in the first person and to read 'smi would leave "yaj" unaccounted for. In c I can only suggest madhumad yaço me. Pāda d seems clearly to begin bhaṁso madhor, after which nipatanam̄ if that may mean "abiding-place"; I do not believe aham̄ is here, but it might belong to st. 2a.

madhu-

nā mā saṁsṛjāmi māsuraṇa surām̄ iva | vān̄ mahyam̄ ma-  
dhunā saṁsṛṣṭā-

kṣāu mī madhusaṁdr̥cī

In d read °kṣyāu me; cf. Ç. 7. 36. 1a.



madhu dyāur madhu pṛthivī madhv  
indro madhu sūryaḥ |  
striyo yā jajñire madhu tābhyo haṁ madhumattaraḥ

In d read 'haṁ madhumattarā.

madhumatīr uṣadhaya ā-  
po madhumatīr uta | gāvo yā jajñire dhu tābhyo haṁ ma-  
dhumattaraḥ

In a read oṣadhaya, in c madhu, in d 'haṁ madhumattarā.

madhu-  
r jāto madhuga vīrudhām balavattamaḥ | tenāhaṁ sarvasmāi  
puse kṛṇve  
nikaraṇam hṛdi |

Read for a madhor jāto madugho; cf. Ç. 5. 4. 1ab: in c  
read puṁse.

yathāçvo bandhaneṣṭho vaḍavām abhi dhā-  
vati | evā

tvam ugra oṣadhe muṁ kanikradatim ā naya

In d read 'muṁ kanikradatam.

aṅgo namo divi  
çvaso aṅgo na-  
mo divi stanah anyā vivitsamāno anyāḥ parājighānsan. | |  
[f. 68b] mām anu vra te manaç chāyāyantum ivā nayat.  
z 5 z anuvā 4 zz

Read: aṅgonnamas divi çvaso aṅgonnamas divi stanah | anyā  
vivitsamāno anyāḥ parājighānsan | mām anu pra te manaç  
çayyāyām tam ivā nayat z 7 z 5 z anu 4 z

The reading suggested for the first hemistich is very close  
to the ms., but I am not altogether confident about it; the  
second hemistich seems fairly good. Pāda e = Ç. 3. 18. 6c;  
in pāda f I have also thought of çāyantam or chāyāyantram;  
but in any case this pāda does not seem to follow up pāda e  
very well.

21. [f. 68 b, l. 2.]

khananti tvā tayimātādāmārasi bāhavaḥ dāsasya prakrīd  
 usy uta kha  
 im arasasam viṣam |

In ab read tāimātādhā, and for the rest of b māro si bāhvoḥ might be possible. In c I have thought of prakrīr asy uta, for which cf. Ç. 4. 7. 6: for d kha idam arasam viṣam seems probable. A plant-name in the vocative seems to follow tvā; cf. the following verse which occurs f. 115a l. 12 and 13: aṣvatthe nihataṁ viṣam kapagle nihataṁ viṣam ḡilāyām jajñe tāimātaṣ prathamo viṣadūṣaṇī. This seems to throw some light on our pāda a.

idamti tvā karkaṭaṇḥ kurumgā adhi sāṇiṣu |  
 pāpī jagdhi prasūr asy atriṣāte na ra rūrupaḥ |

For ab read adanti tvā karkaṭaka kuraṅgā adhi sānuṣu. In c pāpīr seems probable; for d read abhrikhāte na rūrupaḥ. Pāda d is Ç. 4. 7. 5d, which appears Ppp. 2. 1. 4d and 5d where abhrikhāte should have been read.

ava jḡām iva dhanvi-  
 naḥ ḡuṣmaṁ tanomi te viṣaḥ | parā roraṇsya pātaya sūrya-  
 pūrvā ḡa-  
 voṣasuḥ

For ab read ava jḡām iva dhanvinaḡ ḡuṣmaṁ tanomi te viṣa; cf. Ç. 6. 42. 1ab. In pāda c we seem to find parā + pat, and for roraṇsya we might consider rohāṇsi; parā rohāṇsi pataya is the suggestion for c. In d sūryapūrvā seems good and inclines one to think of uṣasaḥ at the end; but a marginal correction reads vaḡoṣamaḥ. I can get nothing further here.

sinduṣ paḡcāt parihitas sūryasyodayanam purah  
 tato yad anta-  
 rā viṣam tat sarvam vidūṣanam |

Read viṣadūṣaṇam in d: pāda b = VāDh. 1. 15b and Ppp. 4. 22. 3b. Read sindhuṣ in a.

madhu tvā madhukṛt kṛṇotu pituṁ tvā pitu-  
kṛt kṛṇotu | tato niṣadya pātaye radho vāya tiṣṭhate |

In c pataye (2nd sg. opt.) would seem preferable: in d rādho 'vāya.

jaghāsa tvā lo-  
makanyas tan mām upariṣṇyāparud dāimāiḥ cakrire sṛja  
sarvaṁ nvāiṣajo vi-  
ṣaṁ |

In pāda 1 I think we may take jaghāsa as 1st person and read a vocative after tvā; perhaps lomakaṇṭa is possible, as a plant name. For b I can only suggest (with little confidence) tan mām upariṣṇyāpāt. For cd it seems possible to read ud dhāimāiḥ cakrire mṛjaṁ sarvaṁ bhiṣajo viṣaṁ. With such corrections the stanza could be translated, I believe.

urvyā urakṣatas turāyāturasya ca | bhūmyā hi jagra-  
bhaṁ nāma viṣaṁ  
vārayatam iti viṣaṁ dūṣayatād iti z 1 z

Read: urvyā ūrakṣatas turasyāturasya ca | bhūmyā hi ja-  
grabhaṁ nāma viṣaṁ vārayatām iti viṣaṁ dūṣayatām iti  
z 7 z 1 z

22. [f. 68 b, l. 11.]

ahaṁ vā i-  
ndram ātaram indro mām indrabhrātaram indrādi vakrām  
vīrudham arṣaṁ vi-  
ṣadūṣaṇi |

For the first hemistich I can offer only what the trans-  
literation gives, and that seems a very doubtful text: indrād

u might be considered in c. In d we would probably be safe in reading aharṣaṁ viṣadūṣaṁ, or ariṣaṁ.

yadi kici padvat sabhavad yāt kāṇḍe yaç ca  
puṣpavat.

ud ejitu prajāpatis sarvaṁ tad viṣadūṣaṁ.

Here we might read in a yat kiṁ cit and çaphavad, in b yat and yac; in c read ejatu as in Ç. 4. 4. 2c.

sindhuṣ paçcā-  
d varuṇas sūryasyodayanaṁ punaḥ tato yad antarā viṣaṁ  
tad vācā dū-  
ṣayāmasi |

The sign “v” in viṣaṁ in pāda d is imperefect; and a period after viṣaṁ is suggested.

In a read varuṇasya, in b puraḥ. Cf. st. 3 of preceding hymn.

yāvat sūryo dhipati yāvaç cā dyā vapaçyati | tāva-  
d viṣasya dūṣaṁ vaco nir mantrayāmahe |

In a read ‘dhipatir, for b yāvac ca dyāur vipaçyati. With our a b cf. Ç. 10. 10. 4d.

jihvā me madhusaṁsrā-  
[f. 69a] vā jihvā me madhuvādinī | jihve varcasvatī bhava  
sāpa te puruṣo ri-  
ṣat. |

In d read māpa te. Ç. 19. 39. 2c is na ghāyaṁ puruṣo riṣat.

hā hī kalyāṇi subhage prṣṇiparṇy anāture | imaṁ me  
adya  
pāuruṣaṁ dīrghāyutvāyo anvayaḥ

In b read prṣṇiparṇy, in c pūruṣaṁ; and for d probably dīrghāyutvāyānu nayāḥ.

yā dyo varṣantu vṛṣṭayo yābhi-  
r jīvaṅtv aghnyā ta me viṣasya dūṣaṇīs savitā kāṣayat.  
z 2 z

Read: yā dyor varṣanti vṛṣṭayo yābhir jīvanty aghnyāḥ |  
tā me viṣasya dūṣaṇīs savitā tā ākāṣayat z 7 z 2 z

23. [f. 69a, l. 5.]

Q. 19. 46.

prajāpatiṣ tvā badhnātu prathamas ambhṛtaṁ vīryāya  
kam | taṁ te badhnāmy āyu-  
ṣe varcasojase ca balāya cāstrītaṣ tvābhi rakṣatu | ūrdhvas  
tiṣṭhaṁ ra-  
kṣaṁn apramādas ambhṛtemanu mā tvā dabhaṁ paṇayo  
yātudhānāṁ indrīva  
va dhasyū davi dhūṣva pṛdanyataḥ sarvāṅ chatṛṇ vi ṣa-  
hasvāstrītaḥ ghṛtā-  
tullabdhō madhuvāṇ payasvā sahasraṁprāṇaṣ ṣatayonir  
vayodhā ṣambhū-  
ṣ ca mayobhūṣ corjasvāṅ ca payasvāṅ cāstrītaḥ asmin ma-  
nām ekaṣa-  
taṁ vīryāṇi sahasraṁ prāṇa yasminn astrire | vyāghra  
ṣatṛṇ abhi  
tiṣṭha sarvān yas tvā pṛdenyād adharas so stv astrītaḥ ṣa-  
taṁ cana prahara-  
nto bhijanto na tastreire | yasmin indraḥ pary adhatta ca-  
kṣuṣ prāṇam a-  
tho balas ambhṛtaḥ indrasya tvā varmaṇā pari dhāmo pu-  
nas tvā devā  
paṇayantu sarve tvastṛtaḥ yathā tvam uttaro sāu sapatnas  
sapatnahā sa-  
jātānām aso vaṣī tathā tvā savitā karad aṣṭṛtas tvā abhi  
rakṣa-  
tu z 3 z

Read: prajāpatiṣ tvā badhnātu prathamam aṣṭṛtaṁ vīryāya  
kam | taṁ te badhnāmy āyuṣe varcasa ojase ca balāya cāstrītas  
tvābhi rakṣatu z 1 z ūrdhvas tiṣṭhan rakṣāpramādam aṣṭṛte-

mañ mā tvā dabhan paṇayo yātudhānāḥ | indra iva dasyūn  
ava dhūnuṣva pr̥tanyataḥ sarvāṅḥ ṣaṭrūn vi śahasvāstṛtas ° ° °  
z 2 z ghṛtād ullabdho madhumān payasvān sahasraprāṇaḥ ṣa-  
tayanir vayodhāḥ | ṣambhūḥ ca mayobhūḥ corjasvāṅḥ ca paya-  
svāṅḥ cāstṛtas ° ° ° z 3 z asmin mañāv ekaṣatañ vīryāṇi sa-  
hasrañ prāṇā astṛte | vyāghra ṣaṭrūn abhi tiṣṭha sarvān yas  
tvā pr̥tanyād adharas so 'stv astṛtas ° ° ° z 4 z ṣatañ cana  
praharanto bhidanto na tastre | yasminn indraḥ paryadatta  
cakṣuṣ prāṇam atho balam astṛtas ° ° ° z 5 z indrasya tvā  
varmaṇā pari dhāpayāmo yo devānām adhirājo babhūva | pu-  
nas tvā devāḥ pra ṇayantu sarve 'stṛtas ° ° ° z 6 z yathā  
tvam uttaro 'so asapatnas sapatnahā | sajātānām aso vaḥ tathā  
tvā savitā karad astṛtas tvābhi rakṣatu z 7 z 3 z

The ms. indicates punctuation after 3b, after cakṣuṣ in 5c  
and after 7b. In st. 6 I have supplied from C. the missing  
pāda b.

24. [f. 69a, l. 17.]

apaḥ caravaḥ coṣmā ca vaḥ paḥ ṣaḥ ṣaḥ cābhivi-  
[f. 69b] ṣoka tr̥tīyakaḥ ca pareparaḥ ca te takmaneto na-  
ṣyata |

Read: apa caravaḥ coṣmā ca vaḥ paḥ ṣaḥ cābhiviṣo-  
kaḥ | tr̥tīyakaḥ ca pareparaḥ ca te takmāna ito naṣyata z 1 z

There are a good many uncertainties here. In pāda b cā-  
bhivikaḥ would rectify the meter. In c tr̥tīyakaḥ is given as  
being the normal spelling, but in Ppp. 1. 32 the word is  
spelled tr̥tīyeka; parepara seems surely to be a fever, perhaps  
equivalent to anyedyuh.

veda vāi te takmañ nāmāgniṣ ṭaṇ  
nāmāsitañ tveto vi nayāmasy anu takmāñ vṛtrasya romi  
nabhasyo napāt. |

In a and in c read takman, in b ṭaṇ nāmāsitaṁ. In d the  
best suggestion seems to be vṛtrasya ropir.

dyāu-

ç cāsmat pṛthivī ca takmānaṁ nāçayatām itaḥ | pañcapa-  
tsuntri nāma  
te mātā asūyeka psu nṛtyase |

For the first part of c I can get nothing; for the rest we might read nāma te mātāsūyeko 'psu nṛtyase. The transliteration in c is not sure.

tasyāhaṁ veda te nāma ça takmaṁ nir ato dhru-  
vaḥ odur asya nāmāsi priyātithiç ca tanveto nāçayāmasi  
vrahmaṇā  
vīryāvatām

For b read sa takman nir ato dravaḥ. In c we should probably read huḍur asya nāmāsti, comparing Ppp. 1. 32. 2; Ç. 1. 25 has hrūḍu. For de read tam ito nāçayāmasi vrahmaṇā vīryāvatā; these pādas = Ç. 4. 37. 11ef.

yo si jalapaç ca lapaç cām māguç ca tapāiç ca |  
tṛtīyekaç ca parepa-  
raç ca te takmānāito nacata |

In a we seem to have jalpa and lapa; and asti would perhaps fit better with pāda b, in which there may be two verbs; I can only suggest yo 'sti jalpaç ca lapaç cā māguç ca tepuç ca. But it would seem to give a stronger hemistich if we could read two nouns in b. Read cd as in st. 1.

vikileda virohatu vṛkāmaṣ kalitv arju-  
na | giriṁ gaçcha dhūmaketo ṛṣeṇa mām sa saṁdate | vṛhat  
tvam agne rakṣo  
adhi saṁjahi madhyamaṁ uttasam çṛṇīhi |

In pāda a vikledo is possible, and probably virohatu can stand; for b the only suggestion I can make is vṛkān skhalayaty arjunaḥ, but this is not convincing. For cd a possible reading is giriṁ gaçcha dhūmaketav ṛṣeṇa mām sa saṁdhatte; but pāda d is not very good. In f read madhyamam uttamaṁ.

çam no agnir jyotiraneko  
 astu sam dyāvāpṛthivī yanehasā | māteva piteva rakṣata  
 enam muñca-  
 tāinaṁ pary anhasaḥ z 4 z

Read: çam̐ no agnir jyotiraniko astu çam̐ dyāvāprthivī ane-  
hasā | māteva piteva rakṣatāinaṁ muñcatāinaṁ pary aṇhasaḥ  
z 7 z 4 z

Pāda a = Q. 19. 10. 4a; for b cf. RV. 6. 75. 10b.

25. [f. 69b, l. 11.]

Q. 4. 10.

vātāj jāto antarikṣād vidyuto jyo-  
tiṣaṣ pari | sa no hiraṇyadā ṣaṅkhaṣ kṛṣṇaṣ pātv anhasaḥ  
hiraṇyā  
nām eko si sa hoṣāc abhi jajñiṣe | ratheṣu darṣatam iṣa-  
dhāu ro-  
canaṣ tvam | yo grato rocanāvām samudrad adhi jajñiṣe  
ṣaṅkheṇa tvā  
rakṣāṁsy atriṇo vi ṣaḥāmahe | ye triṇo yātudhānām rakṣa-  
so ye  
kimīdinaḥ | sarvāṅṣ cakha tvayā vyaṁ viṣūco vi vudhā-  
mahe | z  
ṣaṅkhenāmivām avadyaṁ ṣaṅkhenotas sadānvā ṣaṅkho no  
viṣvabheṣaja-  
[f. 70a] ṣ kṛṣṇaṣ pātv anhasaḥ divi jātas samudrataḥ  
sindhutas paryābhṛtaḥ sa no  
hiraṇyadāṣ ṣaṅkha āyuṣprataraṇo matiḥ devānām asta  
kṛṣṇaṁ babhū-  
va tad ātmaṁna caraty apsv antaḥ | taṁ te badhnāmy āyuṣe  
varcase balāya ca kā-  
rṣiṇaṣ tvābhi rakṣatu z 5 z anuvā 5 || z

Read: vātāj jāto antarikṣād vidyuto jyotiṣas pari | sa no  
hiraṇyadāḥ ṇāṅkhaṣ kṛṣṇaṣ pātv aṅhasaḥ z 1 z hiraṇyānām



eko 'si sa homād adhi jajñiṣe | ratheṣu darçatas tvam iṣudhāu  
 rocanas tvam z 2 z yo 'grato rocanānām samudrād abhi ja-  
 jñiṣe | çaṅkhena hatvā rakṣānsy atrīṇo vi śahāmahe z 3 z ye  
 'trīṇo yātudhānā rakṣaso ye kimīdinaḥ | sarvāṅç çaṅkha tvayā  
 vayan̄ viṣūco vi vidhyāmahe z 4 z çaṅkhenāmivām avadyām  
 çaṅkhenota sadānvāḥ | çaṅkho no viçvabheṣajaṣ kṛçanaṣ pātv  
 aṇhasaḥ z 5 z divi jātas samudrataḥ sindhutas paryābhrtaḥ |  
 sa no hiraṇyadāç çaṅkha āyusprataraṇo maṇiḥ z 6 z devānām  
 asthi kṛçanaṁ babhūva tad ātmanvac caraty apsv antaḥ | taṁ  
 te badhnāmy āyuṣe varcase balāya ca kārçanas tvābhi rakṣatu  
 z 7 z 5 z anuvā 5 z

The ms. indicates a punctuation after 5b; and it seems to suggest a separation of tvābhi in 7e. Our st. 4 has no parallel. In 6d I have given maṇiḥ with Ç., but the reading of the ms. gives reason for thinking of 'sati.

26. [f. 70a, l. 4.]

RV. 8. 91.

kanyā vār avāyati  
 somam açrutāvadat. | hastaṁ bharaṅty avravīd indrāya  
 çanimami tvā çakrā-  
 ya çanimami tvā | asūyeṣu vīrako gṛhaṁ-gṛhaṁ vicakaçat.  
 imaṁ jambhasutaṁ piva dhānāvantaṁ karambhiṇam apū-  
 pavantaṁ ukthinaṁ  
 kuç chakat kuvit karat kuvin no vasyasas karat. kuvit sati-  
 yaço yatī-  
 r indreṇa saṅgamāmahī | ā canī tvā cikitsāmo dhi cana tvā  
 nemasi | çanāir iva çanakāir ivendrāyendo pari srava | imāni  
 trī-  
 ṇi viṣṭapā tānīndra vi rohaya | çiras tatasyorvarām ād idaṁ  
 mā  
 upodare | asāu ca yā na urvātirā imām tatvas pari | atho  
 ta-  
 dastu yaç chiras sarvā tā romaçā kṛdhi | kha rathasya khe  
 nasaṣ khe yo |

**gasya çakrato | apālām indra triṣ pūtvya akr̥ṇot sūryatva-  
cam z 1 z**

Read: kanyā vār avāyatī somam api srutāvidat | astam bha-  
ranty avravīd indrāya sunavāni tvā çakrāya sunavāni tvā z 1 z  
asāu ya eṣi vīrako gr̥ham-gr̥ham vicākaçat | imam jambhasutam  
piba dhānāvantaṁ karambhiṇam apūpavantaṁ ukthinam z 2 z  
kuvic chakat karat kuvit kuvin no vasyasas karat | kuvit pa-  
tidviṣo yatīr indreṇa saṅgamāmahāi z 3 z ā cana tvā ciki-  
tsāmo 'dhi cana tvā nemasi | çanāir iva çanakāir ivendrāyendo  
pari srava z 4 z imāni trīṇi viṣṭapā tāmindra vi rohaya | çiras  
tatasyorvarām ād idam ma upodare z 5 z asāu ca yā na ur-  
varād imāni tanvaṁ pari | atho tatasya yac chiras sarvā tā  
romaça kṛdhi z 6 z khe rathasya khe 'nasaṣ khe yugasya çä-  
takrato | apālām indra triṣ pūtvya akr̥ṇoḥ sūryatvacam z 7 z 1 z

In st. 1 b I have given avidat with RV. and JB.; but it  
would seem possible to retain avadat of the ms., or perhaps  
even to read avandat.

27. [f. 70a, l. 15.]

**divas pr̥ṣṭhe sadhupṛcas suparnāṣ pañçaçate bhuvanasya  
gopāḥ ā-  
nujāvaram anuratta ugrā teṣām indraṁ vīyā īrayanta**

In a read madhupṛcas suparnāṣ. In c I am not sure that  
ānujāvaram can stand and anuratta I cannot solve; it would  
seem fitting if pāda c began with yā (or ya). For d read  
teṣām indraṁ vīryāirayanta; the ms. makes the correction to  
vīryā.

**purohitaḥ pa-  
rameṣṭhī sadājjāyābhivardham asmā kṛṇod vṛhaspatiḥ teṇa  
sapatrā-**

[f. 70b] **n adharān kṛṇuṣva kṣeme paçūn bahulān vardha-  
yetvā |**

In ab we may probably read sadājayo abhivardham asmāi;  
or perhaps sadājayād. In c read sapatnān, in d vardhayitvā.

jāitrāyodyātu rathavā-

hanam te | gobhācam ūṣanta ye samānas sarve samagrā  
dadhr̥ṣā bharanta |

The ms. gives only this for st. 3 and it looks as if pāda b is the missing one. For c the only suggestion I can make is gāvo bhāgam ucchanto ye samānās; in d read dadhr̥ṣā.

a-

bhi vardhasva bhrātṛvyān abhi ye tvā pṛdanyataḥ ni ṣiṇḍhi  
sarovān dhūrvato bhī  
bhīvardhato yathāsasi |

In b read pṛtanyataḥ; in c ni ṣiṇḍhi, and for d probably abhīvardho yathāsasi. Ç. 1. 29. 3d is abhīvarto yathāsasi.

abhivardham abhibhavam abhiṣeṇam  
mahāgaṇam

viṣas tvā sarvā vāñchatv āpo divyāṣ payasvatīḥ

In a we may probably read abhīvardham, in b abhiṣeṇam, in c read vāñchātṛ. With our a cf. Ç. 1. 29. 4a; cd = Ç. 4. 8. 4cd.

abhī vardhasva prajāyā

vāvṛdhāno abhy anīkāiṣ paṇubhir bhavāmi | vrahmarāja-  
nyāir viṣvāir vāvṛ-  
dhānaḥ cūdrāir atīha sabhayā pṛdanyataḥ

In a read abhi, in b bhavāsi; in c vāvṛdhānaḥ, and in d a possible reading is abhiha sahyāḥ pṛtanyataḥ. It does not seem probable to me that a form of sabhā should stand in pāda d. The margin seems to suggest cūdrer.

vardhasva kṣettrāiṣ pradatasva pra-

jaya vardhasva vīrāiṣ paṇubhir bahur bhavaḥ ṣṛiyā sa ulkāir  
yamas tvā pṛ-  
danyād āpṛtas tubhyam ṣapala ṛtyāya tiṣṭhatu | om dāpṛtas  
tubhyam ṣa-  
pala ṛtyāya tiṣṭhatu z z z

Read: vardhasva kṣetrāiṣ pra prathasva prajayā vardhasva  
vīrāiṣ paṇubhir bahur bhavaḥ | çriyā çulakāir tyamas tvā prta-  
nyād t̥aprtas tubhyaṁ t̥çapala rtyāya tiṣṭhatu z 7 z 2 z

For the first hemistich the suggested form seems good. In  
c yas tvā prtanyād would end the pāda well; but to end c  
thus would not divide the syllables of the second hemistich  
evenly. For āprtās I should incline to read ābhṛtas, and  
rtyāi for rtyāya; also sapāla might be possible. The import  
of the hymn is clear in the main, but the details are by no  
means certain. In the lower margin of f. 70a, below st. 2, is  
written vṛhaspatasūktah.

28. [f. 70b, l. 10.]

RV. 1. 106.

indram mittram varuṇam agnim ūtaye  
mārutam çardho aditiṁ havāmahe | ratham na durgād va-  
savas sudhānavo  
viçvasmān no añhaso niṣ pipartana | ta ādityā ā gata sa-  
rvatāta-  
ye bhūta devā vṛttratūryeṣu saṁbhuvah ratham na durgād  
vasavas sudhānavo vi-  
çvasmān no añhaso niṣpipartana | avantu naṣ pitaras supra-  
vācana uta de-  
vī devaput্রে t̥avṛdhā | ratham na durgād vasavas sudhā-  
navo viçvasmā-  
no añhaso niṣ pipartana | narāçaṁsaṁ vājinaṁ vājayantaṁ  
kṣayadvīraṁ  
pūṣaṇam sumnāir amahe | ratham na durgā z vṛhaspate  
sadam in na suvām kṛ-  
dhi çam yor yat te manurītaṁ turīmahe | rathan na durgā  
z indram kutsam vṛtra-  
haṇam çacīpatiṁ kaṭe nivāḍha ṛṣir ahvad utaye | ratham  
na durgād va-  
[f. 71a] savas sudhānavo viçvasmān no añhaso niṣ pipar-  
tana z devāiṁ no devy adi-

tin ni pātu devās trātā trāyatām aprayuçchan. tan no mittro  
varuṇo mā-  
mahantām aditis sindhuṣ pṛthivī uta dyāuḥ z 3 z

Read: indraṁ mitraṁ varuṇam agnim ūtaye mārutaṁ çar-  
dho aditiṁ havāmahe | rathaṁ na durgād vasavas sudānavo  
viçvasmān no aṇhaso niṣpipartana z 1 z ta ādityā ā gatā  
sarvatātaye bhūta devā vṛtratūryeṣu çambhuvaḥ | rathaṁ na  
“ “ “ z 2 z avantu naṣ pitaras supravācanā uta devī devaputre  
ṛtāvṛdhā | rathaṁ na “ “ “ z 3 z narāçaṇsaṁ vājinaṁ vāja-  
yantaṁ kṣayadvīraṁ pūṣaṇaṁ sumnāir imahe | rathaṁ na “ “ “  
z 4 z vṛhaspate sadam in naḥ sugaṁ kṛdhi çam |yor yat te  
manurhitaṁ tad imahe | ratham na “ “ “ z 5 z indraṁ kutso  
vṛtrahanaṁ çacipatiṁ kāte nibālha ṛṣir ahvad ūtaye | ratham  
na durgād vasavas sudānavo viçvasmān no aṇhaso niṣpipar-  
tana z 6 z devāir no devy aditir ni pātu devas trātā trāya-  
tām aprayucchan | tan no mitro varuṇo māmahantām aditis  
sindhuṣ pṛthivī uta dyāuḥ z 7 z 3 z

In the top margin of f. 71a stands indraṁ mitraṁ divīsū  
and also apannāṣṭakaṁta.

29. [f. 71a, l. 3.]

Ç. 4. 33.

om̐ kutsa ṛ-  
ṣiḥ gāyatriyāṁç chandaḥ agnir devatā apan nā aṣṭau çucaye  
viniyogaḥ  
z .z om̐ apa naç çoçucad agagne çucakad ā rayim̐ | apa naç  
çocuca-  
d aghaṁ | sukṣettriyāṁ sughātuyā vasūyā ca yajāmahe |  
apan naç ço-  
çucad aghaṁ | z pra yad bandhiṣṭa etāṁ prāsmākasaç ca  
sūrayaḥ apa na-  
ç çoçucad aghaṁ | pra yat te agne sūrayo jāyemahe pra-  
ti vayam. apan naç ço-  
çucad aghaṁ | pra yad agne sahasvato viçvato yanti bhā-  
navaḥ apan naç çoçu-

cad agham | tvaṁ hi viçvatomukha viçvataṣ paribhūr asi  
 apan naç çoçuca-  
 d agham | dviṣo no viçvatomukhāti nāveva pāraya | apan  
 naç çoçu-  
 cad agham | sa nas sindhum iva nāvayāte parṣas svastaye  
 apan naç çoçuca-  
 d agham z 4 z

Read: apa naç çoçucad agham agne çuçuḡdhy ā rayim | apa  
 naç çoçucad agham z 1 z sukṣettriya sugātuyā vasūyā ca ya-  
 jāmahe | apa naç " " " z 2 z pra yad bhandiṣṭa eṣāṁ prāsmā-  
 kāsaç ca sūrayaḥ | apa naç " " " z 3 z pra yat te agne sūrayo  
 jāyemahi pra te vayam | apa naç " " " z 4 z pra yad agneḥ  
 sahasvato viçvato yanti bhānavaḥ | apa naç " " " z 5 z tvaṁ  
 hi viçvatomukha viçvataṣ paribhūr asi | apa naç " " " z 6 z  
 dviṣo no viçvatomukhāti nāveva pāraya | apa naç " " " z 7 z  
 sa nas sindhum iva nāvayāti parṣā svastaye | apa naç çoçucad  
 agham z 8 z 4 z

The ms. corrects to apa naḥ in st. 8. We might retain  
 parṣas in 8b.

The anukramaṇī material prefixed may be read thus: kutsa  
 ṛṣiḥ | gāyatram chandaḥ | agnir devatā | apa no aṣṭāu çucaye  
 viniyogaḥ. In Kātyāyana's Sarvānukramaṇī (ed. Macdonell,  
 p. 9) the entry referring to RV. 1. 97 is apa no 'ṣṭāu çucaye  
 gāyatram.

30. [f. 71a, l. 13.]

om̐ devaç çaraṇakṛtaç çaraṇā me bhavata  
 prācyām  
 diço gñinā rājñādhyakṣeṇa yaçā bhūyāsaṁ yasasaṁ mā  
 kṛṇuta  
 cārum antrādaṁ parā dviṣantaṁ sṛṇītaḥ | bhavata dakṣi-  
 ṇayā di-  
 ço indreṇa rājñā bhavata pratīcyā diço varuṇena rājñā  
 bhavata udī-  
 cyām diças somena rājñā bhavata dhruvāyā diço viṣṇunā  
 rājñā bhava-

ta ūrdhvāyā diṣo vṛhaspatinā rājñā | bhavata uttamāyā di-  
 ṣaṣ prajāpatinā rājñā | bhavata paramāyā diṣaṣ parameṣṭhi-  
 nā rā-

[f. 71b] jñādhyakṣeṇa devāḥ ṣarākṛtaṣ ṣaraṇā me bhavata  
 sarvābhyo gbhya iṣānena rājñā-  
 dhyakṣaṇa yaṣā bhūyāsam yaṣasam mā kṛṇuta dviṣantaṁ  
 sṛcṛṇītaḥ z

z 5 z anu 6 z

Read: devāḥ ṣaraṇakṛtaṣ ṣaraṇā me bhavata | prācyā diṣo  
 'gninā rājñādhyakṣeṇa yaṣā bhūyāsam | yaṣasam mā kṛṇuta  
 cārum antrādam parā dviṣantaṁ ṣṛṇīta z 1 z devāḥ ° ° bha-  
 vata | dakṣiṇāyā diṣa indreṇa rājñā ° ° ° z 2 z devāḥ ° ° bha-  
 vata | prācyā diṣo varuṇena rājñā ° ° ° z 3 z devāḥ ° ° bha-  
 vata | udīcyā diṣa somena rājñā ° ° ° z 4 z devāḥ ° ° bha-  
 vata | dhruvāyā diṣo viṣṇunā rājñā ° ° ° z 5 z devāḥ ° ° bha-  
 vata | ūrdhvāyā diṣo vṛhaspatinā rājñā ° ° ° z 6 z devāḥ ° °  
 bhavata | uttamāyā diṣaṣ prajāpatinā rājñā ° ° ° z 7 z de-  
 vāḥ ° ° bhavata | paramāyā diṣaṣ parameṣṭhinā rājñā ° ° °  
 z 8 z devāḥ ṣaraṇakṛtaṣ ṣaraṇā me bhavata | sarvābhyo digbhya  
 iṣānena rājñādhyakṣeṇa yaṣā bhūyāsam | yaṣasam mā kṛṇuta  
 dviṣantaṁ ṣṛṇīta z 9 z 5 z anu 6 z

In the right margin of 71a stands ṣaḍṛtaṁ sūktaṁ, seem-  
 ingly indicating this number; cf. Ppp. 2. 69. The word antrā-  
 dam does not fit this context very well: perhaps the clause  
 would be better written yaṣasam mā kṛṇuta parā dviṣantaṁ  
 ṣṛṇīta.

31. [f. 71b, l. 3.]

Ç. 3. 16.

prātar agniṁ prātar indraṁ havāmahe prā-  
 tar mittrāvaru-

nā prātar açvinā prātar bhagaṁ pūṣaṇaṁ vrahmaṇaspatiṁ  
 prātas somam uta ru-

draṁ huvema | prātarjitaṁ bhagam ugraṁ huvema vayaṁ  
 putram aditer yo vidhartā |

agniç cid yām manyamānas turaç ci rājā cid  
 yaṁ bha-  
 gaṁ bhakṣīty āha | bhaga praṇeter bhaga satyarādho bha-  
 gemām dhiyam utavā u-  
 daṁ naḥ bhaga prāṇo janaya gobhir açvāir bhaga pra nṛbhir  
 vṛvantas syāma z  
 utedānīm bhagavantas syāmota prapitva uta madhye ahnā  
 utodite maghat sū-  
 rye vyaṁ devānām sumatāu syāma | bhaga eva bhagavām  
 astu devās tena vyaṁ  
 bhagavantas syāma | taṁ tvā bhagas sarve ij johavīmi ma  
 no bhagaṣ puraetā  
 bhaveha z sam adhvarāyoṣaso nasatto dadhikrāveva çu-  
 caye padāya arvā-  
 cīnaṁ vasuvidaṁ bhagaṁ no ratham ivāçva vājina avantu |  
 açvāvatīr go-  
 matīn na uṣāso vīravatīś sadam icchantu bhadraḥ | ghṛtaṁ  
 duhānā vi-  
 çvataṣ pravīṇā yūyaṁ pāta svastibhis sadā naḥ z 1 z

Read: prātar agniṁ prātar indraṁ havāmahe prātar mitrā-  
 varuṇā prātar açvinā | prātar bhagaṁ pūṣaṇaṁ vrahmaṇas pa-  
 tiṁ prātas somam uta rudraṁ huvema z 1 z prātarjitaṁ bha-  
 gam ugraṁ huvema vyaṁ putram aditer yo vidhartā | ādhriç  
 cid yaṁ manyamānas turaç cid rājā cid yaṁ bhagaṁ bhakṣīty  
 āha z 2 z bhaga pranetar bhaga satyarādho bhagemām dhi-  
 yam ud avā dadan naḥ | bhaga pra ṇo janaya gobhir açvāir  
 bhaga pra nṛbhir nṛvantas syāma z 3 z utedānīm bhagavantas  
 syāmota prapitva uta madhye ahnām | utoditāu maghavant  
 sūrye vyaṁ devānām sumatāu syāma z 4 z bhaga eva bha-  
 gavān astu devas tena vyaṁ bhagavantas syāma | taṁ tvā  
 bhaga sarva ij johavīmi sa no bhagaṣ puraetā bhaveha z 5 z  
 sam adhvarāyoṣaso namantu dadhikrāveva çucaye padāya | arvā-  
 cīnaṁ vasuvidaṁ bhagaṁ no ratham ivāçvā vājina ā vahantu  
 z 6 z açvāvatīr gomatiṁ na uṣaso vīravatīś sadam ucchantu  
 bhadraḥ | ghṛtaṁ duhādā viçvataṣ pravīṇā yūyaṁ pāta svasti-  
 bhis sadā naḥ z 7 z 1 z

For pravīṇā as given in st. 7 here TB and ApMB have  
 prapīṇā which may be intended by our ms.: but the reading  
 of the ms. can stand.



32. [f. 71 b, l. 15.]

Ç. 4. 32.

yas te sadyo

vidhad vajra sâyaka saha ojaḥ puṣyad viçvaṁ manuṣaṁ  
 sâhyâma dâsa-  
 m âryaṁ tvayā yujā vayaṁ sahasakṛtena sahasā mahīyasā |  
 manyur indro  
 manyur evāsa devo manyur hotā varuṇo jātavedāḥ manyur  
 viça īdate mā-  
 [f. 72a] nuṣīr yaṣ pāhi no manyo tapasā sajoṣāḥ | abhihi  
 manyo tapasas taviṛyaṁ ta-  
 pasā yujā vijīha sattṛṇ. | amittrāhā vṛttrahā dasyuhā ca-  
 viçvā va-  
 sūny ā bharā tvaṁ naḥ tvāṁ hi manyo abhibhūtyojās sva-  
 yambhūr bhāso abhimāte-  
 sāhaḥ viçvacarṣaṇis sahuris sahiyān asmāsv ojaḥ pṛtanāsu  
 dhehi |  
 abhāgas sann apa pareto asmi tava kṛtvā tavaviṣasya pra-  
 cetāḥ taṁ tvā manyo a-  
 kratur jihīdāhaṁ svā tanur bhalāvā na ehi | ayaṁ te assy  
 upa mehy arvā-  
 ñ praticīnas suhure viçvadhāvaṁ | manu vajrin upa nā va-  
 vṛtsu hanāva dasyū-  
 n uta podhyāpe | abhi prehi dakṣiṇato bhavā no dhā va-  
 vṛttraṇi jaṁghana  
 ca bhūri | juhomi te dharuṇe madhvo agram ubhā upāṇçu  
 prathamā piveva z

z 2 z

Read: yas te sadyo 'vidhad vajra sâyaka saha ojaḥ puṣyad viçvaṁ anuṣak | sâhyâma dâsam âryaṁ tvayā yujā vayaṁ sahasakṛtena sahasā mahīyasā z 1 z manyur indro manyur evāsa devo manyur hotā varuṇo jātavedāḥ | manyuṁ viça īdate mānuṣīr yaṣ pāhi no manyo tapasā sajoṣāḥ z 2 z abhihi manyo tapasas taviṛyaṁ tapasā yujā vi jahiha çatrūn | amitrahā vṛtrahā dasyuhā ca viçvā vasūny ā bharā tvaṁ naḥ z 3 z tvāṁ hi manyo abhibhūtyojas svayambhūr bhāso abhimātiṣāhaḥ |

viçvacarṣaṇis sahuris sahiyān asmāsv ojaṣ prtanāsu dhehi z 4 z  
 abhāgas sann apa pareto asmi tava kratvā taviṣasya pracetaḥ |  
 taṁ tvā manyo akratur jihidāhaṁ svā tanūr baludāvā na ehi  
 z 5 z ayaṁ te asmy upa mehy arvāṇ pratiṇas sahare viçva-  
 dāvan | manyo vajrinn upa na ā vavrtsva hanāva dasyūn uta  
 bodhyāpeḥ z 6 z abhi prehi dakṣinato bhavā no 'dhā vrtrāṇi  
 jaṅghanaḥ ca bhūri | juhomi te dharuṇe madhvo agram ubhā  
 upāṇḍu prathamā pibeva z 7 z 2 z

In the top margin of 72a is yām correcting tavīryam.

In st. 1a manyo as in the other texts seems a better reading but sadyo can stand. In 3a tavasas as in Q. and RV. is much better and perhaps should be read here; tapasas might have been written through anticipation of tapasā in 3b. In 7b the ms. reading jaṅghana ca may be considered as pointing to the jaṅghanaḥ of the other texts but with jaṅghanaḥ ca I have kept as close to the ms. as possible.

33. [f. 72a, l. 10.]

Q. 4. 23.

agner manve prathamasya pracetasas pāñcājanya  
 bahudhā ya-  
 m indhate viço-vi priçiṇimāṇsam īmahe sa no muñcatv  
 aṇhasaḥ sajātaṁ  
 jātavedasam agnir vaiçvānaraṁ vibhuṁ havyavāhaṁ ha-  
 vāmahe sa no muñca-  
 tv aṇhasaḥ | yathā havyaṁ vahasi jātavedo yathā yajñaṁ  
 kalpayasi  
 prajānan. | evā devebhyas sumati hy ā vaha sa no muñcatv  
 aṇhasaḥ | yāma-  
 n-yāmabhy apayuktaṁ vayiṣṭaṁ karman-karmatv ābhagaṁ |  
 agniṁ iḍe rakṣoḥaṇaṁ  
 yajñavṛtaṁ ghṛtāhutaṁ sa no muñcatv aṇhasaḥ yenaṣayo  
 balam idyota  
 yajā yanāsurāṇāṁ ayajanta māyā | yenāgninā paṇin indro  
 [f. 72b] jighāya sa no mañcatv aṇhasaḥ yena devā amṛtaṁ anv  
 avindan yenoṣadhī madhuma-

tīr akr̥ṇvan. | yenedam svar ābharam sa no muñcatv anhasaḥ z yasyedam pradiḥi  
yad virocate yaj jātam janitamvyam ca kevalam stāumy  
aḥriṁ nāthito johavi-  
mi ma no muñcatv anhasaḥ z 3 z

Read: agner manve prathamasya pracetasas pāñcanyasya bahudhā yam indhate | viṣo-viṣaḥ praviṣivānsam imahe sa no muñcatv anhasaḥ z 1 z sujātam jātavedasam agniṁ vāiṣvānaram vibhum | havyavāham havāmahe sa no ~ ~ z 2 z yathā havyam vahasi jātavedo yathā yajñam kalpayasi prajānan | evā devebhyas sumatiṁ hy ā vaha sa no ~ ~ z 3 z yāman-yāmann upayuktaṁ vahiṣtam karman-karmann ābhagam agniṁ iḍe | rakṣoḥanaṁ yajñavṛdham ghṛtāhutaṁ sa no ~ ~ z 4 z yenarṣayo balam uddyotayan yujā yenāsurānām ayuchanta māvāḥ | yenāgninā paṇin indro jigāya sa no ~ ~ z 5 z yena devā amṛtam anv avindan yenāuṣadhīr madhumatir akr̥ṇvan | yenedam svar ābharan sa no ~ ~ z 6 z yasyedam pradiḥi yad virocate yaj jātam janitavyam ca kevalam | stāumy agniṁ nāthito johavimi sa no muñcatv anhasaḥ z 7 z 3 z

In st. 3c ihā might be read for hy ā as given above. In 5c the ms. reading jigāya does not give as good a meaning as jigāya.

34. [f. 72b, l. 4.]

Q. 4. 25.

vāyo savitur vidathāni manma-  
he yāv ātamanyūd viṣato ye ca rakṣataḥ yo viṣvasya pari  
babhūvas tāu no mu-  
ñcatam anhasaḥ

Read vāyos in pāda a, ātmanvad viṣato yāu in b: it seems clear that for c we may read yāu viṣvasya paribhū babhūvathus. With these corrections the stanza differs from the Yajur Veda texts only in having viṣato for their bibhṛto.

yayos saṁkṣātā varimāṇi pārthivā yābhyām  
 rajo gu-  
 sthitam antarikṣam yayoh prayām nānu ṣaṣ canānuṣe tāu  
 no muñcatam aṇhasaḥ

Read saṁkhyātā in a, and probably antarikṣe in b; we may leave gusthitam as yet another spelling of guṣpitaṁ. In c read kaṣ canānaṣe.

tava vrata ni viṣaṁtve janāsas tvāiyate prehirate cittra-  
 bhānau | divaṁ vāyo-  
 s savitā ca bhuvanāni yaçchatas tāu no muñcatam aṇha-  
 saḥ |

Read viṣante in a, for b tvayy udite prerate citrabhāno. The simplest correction in pāda c is to read vāyus and yaçchatas; but vāyos of the ms. does suggest the Ç form yuvaṁ vāyo, and with this we would read yacchathas here.

pra sūmatim saṁ  
 mumatir vā ūtaye mahatsvantam matsaram mādayetām |  
 arvāg vāmasya prava-  
 tā ni yaçchatas tāu no muñcatam aṇhasaḥ

For the first hemistich read pra sumatim savitar vāya ūtaye mahasvantam matsaram mādayetām. | In c read yacchathas.

rayim me poṣam savitota vāyus ta-  
 no jakṣivāṇ savitāmuṣavāu | aveyakṣmatām muhasmāsu  
 dhattam tāu no mu-  
 ñcatam aṇhasaḥ

For pāda b we may read tanvo dakṣam ā suvatām suçevāu; tanvo is closer to our ms. than tanū (as in Ç.) and jakṣivāṇ seems to have no place here. A good reading for pāda c is, I believe, yāv ayakṣmatām maha asmāsu dhattam; otherwise begin the pāda with ayakṣmatām.

apeto vāyos savitā ca duṣkṛtam upe ya-  
 kṣmam sa

samitām sedatim. para sam hy ūrjā sṛjata maṁ balena tāu  
no muñca-  
tam aṇhasaḥ

Read vāyo in a; and for b I would read apa yakṣmaṁ  
çimidām sedhataṁ parā. In c read ūrjayā sṛjathaḥ sam.

upa çreṣṭhā nāçiṣo devayor dhvamanv asthiram |  
stāuma de-  
vaṁ savitāraṁ ca vāyurṁ tāu no muñcatam aṇhasaḥ z 4 z

Read: upa creṣṭhā na āçiṣo devayor dhāmann asthiraṁ |  
stāumi devaṁ savitāraṁ ca vāyurṁ tāu no muñcatam aṇha-  
saḥ z 7 z 4 z

35. [f. 72b, l. 16.]

Ç. 4. 27.

marutām ma-  
manva adhi me vruvantu premaṁ vojo vājasātāvantu | āsūn  
iva suya-  
mām bhūtaye te no muñcatv aṇhasaḥ | utsam akṣitam ya-  
canti ye sadā ya vā

[f. 73a] siñcantu rasas oṣadhīṣu puro dadhe mārutaḥ pṛṣṇimā-  
taraṁ te no muñcatv aṇha-  
saḥ | payo dhenunām rasam o ṣadhīṇām yavas arvatām ka-  
vayo ya invat.

saçmā bhavanti marutaṁ dyonās te no muñcantv aṇhasaḥ |  
apas samudrād dvi-

vam ud vahanti divas pṛthivīm abhi yā sṛjanti | yadbhī-  
çānām muru-

taç caranti te no muñcatv aṇhasaḥ ye kilālāis tarpayantyo  
ghṛtena ya vā va-

yo medasā saṁsṛjanti | ya içānā maruto varṣayanti te no  
muñcantv aṇhasaḥ |

yadīd idaṁ māruto mārutena yadi devā dāivenayajñag  
āraḥ

yūyam esiddhe vasavas tasya niṣkṛdhe te no muñcantv  
 aṇhasaḥ | tigmam anīkaṁ  
 vitataṁ sahasvaṁ mārutaṁ ṇavaḥ pṛtanāsu ugraṁ stāumi  
 māruto nāthite  
 jōhavīmi te no muñcantv aṇhasaḥ z 5 z anu 7 z

Read: marutāṁ manve adhi me vruvantu premaṁ †vojo  
 vājasātā avantu | ācūn iva suyamān ahva ūtaye te no muñcantv  
 aṇhasaḥ z 1 z utsam akṣitaṁ vyacanti ye sadā ye vāsīncanti  
 rasam oṣadhīṣu | puro dadhe marutaḥ pṛcīmātṛn te no ° °  
 z 2 z payo dhenūnāṁ rasam oṣadhīnāṁ javam arvatāṁ kavayo  
 ya invatha | ṇagmā bhavantu marutaḥ syonās te no ° ° z 3 z  
 apas samudrād divam ud vahanti divas pṛthivīm abhi yāḥ  
 srjanti | ye adbhīr iṇānā marutaḥ caranti te no ° ° z 4 z ye  
 kilālāis tarpayanti ye ghr̥tena ye vā vayo medasā samīsrjanti |  
 ya iṇānā maruto varṣayanti te no ° ° z 5 z yadīd idaṁ māruto  
 mārutena yadi devā dāivyenedrg āra | yūyam iṇidhve vasavas  
 tasya niṣkṛtes te no ° ° z 6 z tigmam anīkaṁ vitataṁ sa-  
 hasvaṁ mārutaṁ ṇavaḥ pṛtanāsūgram | stāumi maruto nāthito  
 jōhavīmi te no muñcantv aṇhasaḥ z 7 z 5 z anu 7 z

The ms. suggests a punctuation after °sīncantu in 73a l. 1,  
 and after 'aṇhasaḥ in 73a l. 5.

In st. 1b we might read with Q. premaṁ vājāṁ, or perhaps  
 predam ojo; the ms. reading might be a sort of confusion of  
 the two. In 3b we might keep close to the ms. and read  
 yavam, but javam is much better. In 7b Q. has ṇardhaḥ,  
 which may have been intended here for v and rdh are similar  
 signs.

36. [f. 73a, l. 10.]

Q. 4. 26.

manve vām dyāvā-  
 pṛthivī subhojasāu ye prathetās amitā yojanāni pratiṣṭhe  
 hy abha-  
 bha vantaṁ vasūnām te no muñcatam aṇhasaḥ | pratiṣṭhe  
 ha babhūvathur vasūnām pra-

viddhe devī subhage utūdī dyāvāpr̥thivī bhavataṁ me syone  
 te no muñca-  
 tam aṇhasaḥ ye prāutyā bibhr̥to ye manuṣyā ye mṛtaṁ  
 bibhrato ye haviṇṣi |  
 dyāvāpr̥thivī bhavataṁ me syone te no muñcatam aṇha-  
 saḥ | yatra çriyā  
 bibhr̥to ye vanaspatīn yayor vām viçvā bhuvanāny antaḥ  
 dyāvāpr̥thivī  
 bhavataṁ me syone te no muñcatam aṇhasaḥ ye kilālāis  
 tayaṁto ye ghr̥te  
 yābhyām narte kiṁ cana çaknuvanti | dyāvāpr̥thivī bhava-  
 taṁ me syone te  
 [f. 73b] no muñcatam aṇhasaḥ asaṁtāpaya svatapasā huve  
 vām urvī gabhīre kavi-  
 bhin namasye | dyāvāpr̥thivī bhavataṁ me syone te no  
 muñcatam aṇhasaḥ ye  
 na medam abhiçocati yena vā yena kṛtaṁ pāuruṣeyaṁ na  
 dāivyaṁ stāumi  
 dyāvāpr̥thivī jōhavīmi te no muñcatam aṇhasaḥ z 1 zz

Read: manve vām dyāvāpr̥thivī subhojasāu ye 'prathetām  
 amitā yojanāni | pratiṣṭhe hy abhavataṁ vasūnām te no muñca-  
 tam aṇhasaḥ z 1 z pratiṣṭhe ha babhūvathur vasūnām pra-  
 viddhe devī subhage urūci | dyāvāpr̥thivī bhavataṁ me syone  
 te no ° ° z 2 z ye srotyā bibhr̥tho ye mānuṣyān ye 'mṛtaṁ  
 bibhr̥tho ye haviṇṣi | dyāvā ° ° z 3 z ye usriyā bibhr̥tho ye  
 vanaspatīn yayor vām viçvā bhuvanāny antaḥ | dyāvā ° °  
 z 4 z ye kilālāis tarpayatho ye ghr̥tena yābhyām narte kiṁ  
 cana çaknuvanti | dyāvā ° ° z 5 z asaṁtāpe sutapasā huve vām  
 urvī gambhīre kavibhir namasye | dyāvā ° ° z 6 z yena medam  
 abhiçocati yena vā yena kṛtaṁ pāuruṣeyaṁ na dāivyaṁ |  
 stāumi dyāvāpr̥thivī jōhavīmi te no muñcatam aṇhasaḥ z 7  
 z 1 z

In 6a we might accept the ms. reading svatapasā, but the  
 ms. probably has merely a faulty writing: we might also con-  
 sider svatavasā.

37. [f. 73b, l. 5.]

Ç. 4. 28.

bhavāçarvāu manve vī tasya vittam yayor vām yad idam  
 vitiṣṭhate | yāv āiṣāte  
 dvipado yaç catuṣpadas tāu no muñcatam añhasaḥ yor  
 abhyadhva ubha yad yāure ci-  
 d yāu vitatāv iṣabhṛtām amiṣṭhāu | bhavāçarvā bhavataṁ  
 me syonāu tāu no muñca-  
 tam añhasaḥ yayor vadhān vāpapadyate kiñ canāntan de-  
 veṣu uta mānuṣe-  
 ṣu bhavāçarvāu bhavataṁ me syonāu tāu no muñcatam  
 añhasaḥ yāv ārebhathe ba-  
 hu sākam ugrāu pra cetasyarāṣṭram abhibhāñ janeṣu | bha-  
 vāçarvāu bhavataṁ  
 me syone to no muñcatam añhasaḥ sahasrākṣāu vṛttrahaṇā  
 huve vām dūre-  
 hetī sunemī ugrāu | bhavāçarvāu bhavataṁ me syonāu tāu  
 no muñcatam añha-  
 saḥ z z yaṣ kṛtyākṛd yātudhāno mahalo ni tasmin yaha-  
 tam a-  
 dhi vajam ugrāu | bhavāçarvāu bhavataṁ me syonāu tāu  
 no muñcatam añhasaḥ  
 adhi me vrūtaṁ pṛtanāsa ugrāu sam vajreṇa sṛjataṁ yaṣ  
 kimīdi |  
 stāumi bhavāçarvāu nāthito jahavīmi tāu no muñcatam  
 añhasaḥ z  
 z 2 z

Read: bhavāçarvāu manve vām tasya vittam yayor vām yad  
 idam vitiṣṭhate | yāv içāthe dvipado yā catuṣpadas tāu no muñca-  
 tam añhasaḥ z 1 z yayor abhyadhva uta yad dūre cid yāu vitatāv  
 iṣubhṛtām asiṣṭhāu | bhavāçarvāu bhavataṁ me syonāu tāu ° °  
 z 2 z yayor vadhān nāpapadyate kiñ canāntar deveṣūta mā-  
 nuṣeṣu | bhavāçarvāu ° ° ° z 3 z yāv ārebhāthe bahu sākam  
 ugrāu pra ced asrāṣṭam abhibhām janeṣu | bhavāçarvāu ° ° °  
 z 4 z sahasrākṣāu vṛttrahaṇā huve vām dūrehetī stuvann emy



ugrāu | bhavāṣarvāu ° ° ° z 5 z yaṣ kṛtyākṛd yātudhāno †ma-  
halo ni tasmin †yahatam adhi vajram ugrāu | bhavāṣarvāu  
° ° ° z 6 z adhi me vrūtam pṛtanāsūgrāu saṃ vajreṇa srjatam  
yaṣ kimīdī | stāumi bhavāṣarvāu nāthito jōhavimi tāu no muñ-  
catam añhasaḥ z 7 z 2 z

In st. 5 b it does not seem that our ms. presents a variant in its sunemī. In 6 b dhattam as in Ç. is the only plausible suggestion; adhi seems to improve the pāda.

38. [f. 73 b, l. 17.]

Ç. 4. 29.

manve vaṃ mittrāvaruṇāv ṛtāvṛdhāu satyojasāu  
dṛhyā-  
nī yo nirete yāu satyāvānam avatho haveṣu tāu no muñ-  
catam añha-  
[f. 74 a] saḥ | satyojaso dṛhvaṇī yo nidethe pra satyāvānam  
avatho have-  
ṣu | yāu gaṣchato nṛcakṣasa āpabhruṇā sutam tāu no muñ-  
catam añhasaḥ |  
yav ṛṅgirasom atho thāv agasti mittrāvaruṇā jam atrim |  
yāu kaṣya-  
pam atho yāu vasiṣṭham tāu no muñcatam añhasaḥ | yāu  
bhāradvājam avatho  
vadhyadhvaṃ viṣvāmittram varuṇa mitra kutsam yāu kakṣī-  
vantam avataḥ prota ka-  
ṇvam tāu no muñcatam añhasaḥ yāu dyāvāsyam avatho  
yāu gaviṣṭhiram mi-  
ttrāvaruṇā pumiḍham attrim | yo vimaḍam avathas sapta-  
vaṣṭhim tāu no mu-  
ñcatam añhasaḥ yo medhātithim avato yāu triṣokam mittrā-  
varuṇā u-  
ṣanam kāvyū || yāu mudgalam avatho gāutamam ca tāu no  
muñcatam añhasaḥ ya-  
yo rathas satyavartmarajjuraṣmir mithuyā ṣarantim abhi-  
yāti dūṣayan.

stāumi mitrāvaruṇā nāthito jōhavīmi no tau muñcatam añ-  
hasaḥ z

z 3 z

Read: manve vām mitrāvaruṇāv ṛtāvṛdhāu satyāujasāu dru-  
hvaṇo yāu nudethe | yāu satyāvānam avatho haveṣu tāu no  
muñcatam añhasaḥ z 1 z satyāujasāu druḥvaṇo yāu nudethe pra  
satyāvānam avatho haveṣu | yāu gacchatho nṛcakṣasā babhruṇā  
sutaṁ tāu ° ° z 2 z yāv āngirasam avatho yāv agastiṁ mitrā-  
varuṇā jamadagniṁ atrim | yāu kaṣyapam avatho yāu va-  
siṣṭhaṁ tāu ° ° z 3 z yāu bharadvājam avatho yāu vadhrya-  
ṣvaṁ viṣvāmitraṁ varuṇa mitra kutsam | yāu kākṣivantaṁ ava-  
thaḥ prota kaṇvaṁ tāu ° ° z 4 z yāu ṣyāvāṣvam avatho yāu  
gaviṣṭhiraṁ mitrāvaruṇā purumīdham atrim | yāu vimadam ava-  
thas saptavadhriṁ tāu ° ° z 5 z yāu medhātithim avatho yāu  
triṣokaṁ mitrāvaruṇā uṣanāṁ kāvyaṁ yāu | yāu mudgalam  
avathaḥ prota gotamaṁ tāu ° ° z 6 z yayo rathas satyavar-  
tmarjuraṣmir mithuyā carantaṁ abhiyāti dūṣayan | stāumi  
mitrāvaruṇā nāthito jōhavīmi tāu no muñcatam añhasaḥ  
z 7 z 3 z

The ms. suggests a colon after nirete in f. 73b, l. 17, and  
one after añhasaḥ in f. 74a, l. 9. In the top margin of f. 74a  
se is written above (nide)the.

In 1b and 2a druḥvaṇo has seemed the most probable  
reading but the reading of TS., MS., and KS. is rather against  
it; they have satyāujasā dṛṇhaṇā (MS. durhṛṇā) yaṁ nudethe.  
In 2c perhaps babhruṇāṁ would be a better reading.

39. [f. 74a, l. 12.]

Ç. 4. 24.

īndrasya manve ṣaṣvad yasya manvire vṛttraghna  
stāumā upa memā  
aguḥ yo dāṣuṣas sukrto havam ethā sa no muñcatv añha-  
saḥ yaṣ carṣa-  
nīpra carṣaṇi svarvid yasya grāvāṇaṣ pravadanti nṛmṇe  
yasyādhva-

ryus saptahotā mudicyut ma no muñcatv añhasaḥ | yo gra-  
 ṇām ugrabāhu-  
 r yo dānavānām balam āsasāda | yena jitās sindhavo  
 yena  
 gāvas sa no muñcatv añhasaḥ | yasya vaçāsu ṛṣabhāsa  
 ukṣaṇo ya-  
 smin iyaṁte svarvas svarvide | yasmiñ çukraṣ pravartate  
 vrahmaçumbhitas sa  
 no muñcatv añhasaḥ yasya juṣṭiyam sominaḥ kāmayingante  
 yo havanta  
 iṣuvantaṁ gaviṣṭāu yasminn arkaṣ saçriye sminn ojaṣ sa  
 no muñca-  
 [f. 74b] tv añhasaḥ | ya uttamaṣ karmakṛtyāya jajñe asye  
 vīryam prathamasyānuv  
 ddham yonodyato vajro bhyāyatāham sa no muñcatv añha-  
 saḥ yaṣ saṅgrāmān naya-  
 ti sam yudhe vaçī yaḥ puṣṭyānaṣ samśrjata dvayāni | stāu-  
 mīndram nā-  
 thito johavīmi sa no muñcatv añhasaḥ z 4 z

Read: indrasya manve çaçvad yasya manvire vṛtraghna  
 stomā upa mema āguḥ | yo dāçuṣaṣ sukrto havam eyāt sa no  
 muñcatv añhasaḥ z 1 z yaç carṣanipraç carṣaṇiḥ svarvid yasya  
 grāvānāṣpravadanti nrmṇam | yasyādthvaras saptahotāmadhucyut  
 sa no ° ° z 2 z ya ugrāṇām ugrabāhur yayur yo dānavānām  
 balam āsasāda | yena jitās sindhavo yena gāvas sa no ° ° z 3 z  
 yasya vaçāsa ṛṣabhāsa ukṣaṇo yasmāi mīyante svaravas svar-  
 vide | yasmiñ çukraṣ pravartate vrahmaçumbhitas sa no ° °  
 z 4 z yasya juṣṭim sominaḥ kāmayingante yaṁ havanta iṣuvantaṁ  
 gaviṣṭāu | yasminn arkaç çriye yasminn ojaṣ sa na ° ° z 5 z  
 ya uttamaṣ karmakṛtyāya jajñe yasya vīryam prathamasyānu-  
 buddham | yonodyato vajro bhyāyatāhiṁ sa no ° ° z 6 z yaṣ  
 saṅgrāmān nayati sam yudhe vaçī yaḥ puṣṭāni samśrjati dva-  
 yāni | stāumīndram nāthito johavīmi sa no muñcatv añha-  
 saḥ z 7 z 4 z

In st. 2b I have followed Ç. in reading nrmṇam, but nrmṇe  
 as in the ms. seems possible. In 3a I have inserted yayur,  
 following Ç. In 4c Ç. has yasmāi çukraṣ pavate which is  
 better than our text at least in meter. At the end of f. 74a

l. 19 the ms. would seem at first sight to give havabu but I do not believe that the scribe intended that.

40. [f. 74b, l. 4.]

çunam vātmān a  
 pākaromi çunam badhnāmi tambhyaṁ āgreṇa vrahmaṇā  
 havis tasmiṁ jā-  
 gara kaç cana | bāhum vatsam upanayaṁ pātre gām duhann  
 avravīt. ariṣṭam  
 vrahmabhyo haviḥ çivam kṛnotu kaçyapaḥ yatras tiṣṭhanti  
 sukr̥tasya lo-  
 ke trayo tikāçā trīṇi çīrṣāṇy eṣāṁ trayas tiṣṭhanti pra-  
 gr̥hya  
 kumbham yathā haviḥ kaçyapuṁ yathāte satyāt sambhūto  
 vadati taṇḍulā-  
 t kṣīrāvapaṁ ṛṣir vrahmatyāgreṇam ni ced etu kaçyapa  
 ṛtumukhe  
 candra bhāgāṣ pātram odanam uddharāt. prāpartu vrahmaṇo  
 havi-  
 r yathā vedena kaçyapa | ye bhūtāny amṛjanti ye bhūtāny  
 akalpa-  
 yan. | sarvasya vidvān adhvaryuḥ ṣaṇṇām bhavati kaçya-  
 pa | çī-  
 vāpo vatsekhyāç çivā bhavantv oṣadhīḥ vāto vatsedyas  
 kaçyapaç çiva  
 çivam tapatu sūryaḥ z z iti atharvaṇapāippa-  
 lādaçākhāyām caturthaṣ kāṇḍas samāptāḥ z z  
 kāṇḍaḥ z 4 z

Read: çunam vatsān upākaromi çunam badhnāmi tantyām |  
 āgrayaṇam vrahmaṇā havis tasmiṁ jāgara kaç cana z 1 z bā-  
 hum vatsam upanayan pātre gām duhann avravīt | ariṣṭam  
 vrahmabhyo haviḥ çivam kṛnotu kaçyapaḥ z 2 z trayas tiṣṭhanti  
 sukr̥tasya loke trayo 'tikāçās trīṇi çīrṣāṇy eṣāṁ | trayas ti-  
 ṣṭhanti pratigr̥hya kumbham yathā haviḥ kaçyapo yatāte  
 z 3 z satyāt sambhūto vadati taṇḍulān kṣīra āvapam | ṛsir

vrahmabhya āgrayaṇam ni ced etu kaçyapaḥ z 4 z ṛtumukhe  
candra bhāgāṣ pātram odanam uddharāt | prāpantu vrahmāṇo  
havir yathā vedena kaçyapaḥ z 5 z ye bhūtāny amṛjanta ye  
bhūtāny akalpayan | sarvasya vidvān adhvaryuḥ ṣaṇṇām bha-  
vati kaçyapaḥ z 6 z çivā āpo vatsebhyaç çivā bhavantv oṣa-  
dhīḥ | vāto vatsebhyaṣ kaçyapaç civaṁ tapatu sūryaḥ z 7 z 5 z  
anu 8 z

ity atharvaṇi pāippalādaçākhāyāni caturthas kāṇḍas samā-  
ptaḥ z z kāṇḍaḥ 4 z

In st. 1d I have wondered if kaçyapaḥ might stand at the end. In 3d yatāte is given as being very close to the ms., but yacchāte might be considered as a possibility. In 4d ni codayatu is in some respects much better than ni ced etu; but feeling rather uncertain about the entire hymn I have not ventured to depart so far from the ms. In 5c prāpantu would seem to be an a-aorist from pra+āp, but prapāntu might be considered as a possibility.